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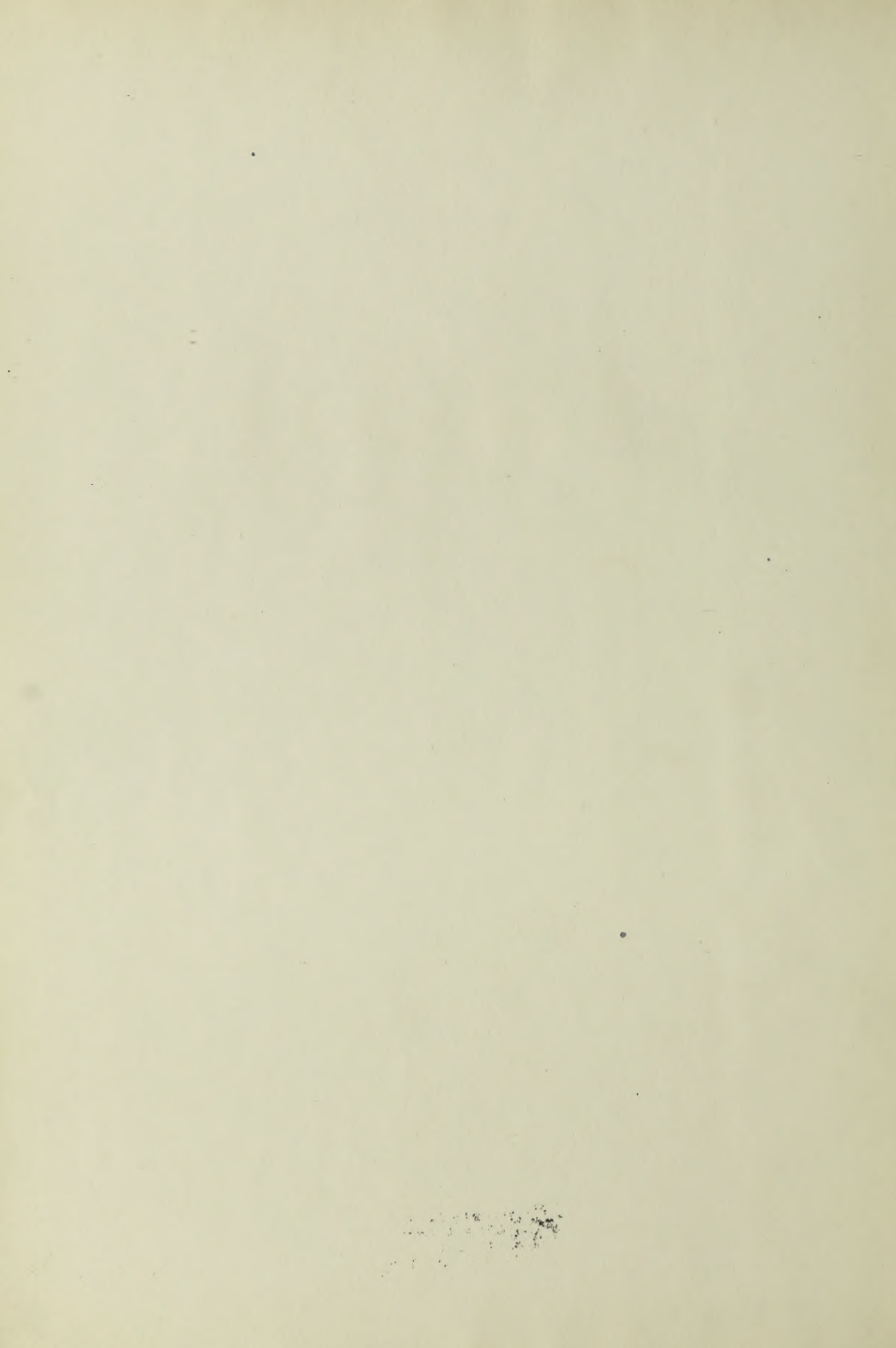
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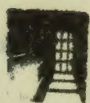
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THEORY OF THE EARTH
AND ITS HISTORY

Vol. I.

BY THE REV. J. W. L. GARDNER.

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I

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MEN OF THE THIRD DECADE

1850-54

The first man of the fifties, coming January 1st of this year, is

OZIAS LITTLEFIELD

His parents were Rev. Edmund and Susanna (Brown) Littlefield. He was born at Coleraine, Mass., Dec. 23, 1803. He studied at the Union Academy, Belleville, N. Y., and graduated from Union College in 1831. He taught in Rochester New York in 1832, and at Stubenville, Ohio in '33 and '34. He studied theology with Rev. Charles Beatty, of Allegheny, Pennsylvania, and obtained a Presbyterian minister at St. Joseph Michigan, April 4, 1839. He was a missionary of the A. S. M. S. at Alpena, Michigan and Salem, Indiana, from 1838 to 1841. From Greenfield Indiana, in October of 1849, he reports, his Indiana fields being, according to the commission, Greenfield, Rockville and Salem. The report to is as follows:

"During the last part of winter, and early in the spring, there was an interesting work of grace in a number of the churches in this western region. The congregation here, where I labor half of the time, participated in some degree in the fruits of this revival. A few sabbaths since, seven were received into the church on confession of their faith. Most of these have cherished a hope but for a few months.

"I have regular appointments for preaching in three other congregations once in four weeks. In two of them I preach on the Sabbath. In one of them a Presbyterian church is organized; in the other I expect to organize a church in a few weeks. In the last mentioned congregation, two or three have hopefully experienced religion within a few weeks. Sabbath schools and

Bible classes are now in operation in all these congregations. With a few exceptions, the people attend meetings very well. A weekly prayer meeting in most of the places where I preach is kept up."

In 1840 Mr. Littlefield was commissioned for Algonsee, Mich. In 1843 we find him in Wisconsin, at Apple River and Elizabeth. From 1845 to 1847 he was at Lancaster and Big Blatte; and from '47 to '49 at Blakes' Prairie, and Beetown. In all these years there was but one of his reports published. From Big Patch (Blake's Prairie) in November of 1848, he writes:

"The Lord is adding to this church of such as we hope will be saved. The last quarter six were added. A few Sabbaths since two more united with the church.

"One of these was truly a prodigal reclaimed. He united with the Presbyterian church in the state of New York, thirteen years ago. Two years afterwards he came West, into the mining region. Here he was thrown among the openly vicious, and surrounded with almost every species of temptation, destitute of any external means employed to restrain from vice and guide in the ways of wisdom. Here he heard no Sabbath bell, or voice saying to him, 'Come, let us go up to the house of the Lord:' for within a great distance there was no such house. For about a year he resisted these temptations and enjoyed in some measure, he thinks, the presence of the Lord. After this, he gradually declined and contracted some of the vicious habits prevalent, especially that of intemperance. Last fall he went to live with his niece and her husband, who recently moved from New York State. One of the coldest days last winter I

called to visit them. I found him apparently penitent, and anxious to return to his father's house. We enjoyed a melting season of prayer, in which all the adults present took a part. He is now a punctual teacher in the Sabbath school and a regular attendant at meeting.

"The attendance on the means of grace is very good, especially where I preach in the morning. A Sabbath school in connection with a Bible class is sustained at both my preaching places. They are well attended and interesting. It appears to be a serious evil that the whole church cannot meet together for worship. This privilege is seldom enjoyed except on communion seasons, owing to the fact that the church live remotely from each other, and have no central place of worship. We hope this evil will be soon removed."

Just across the river from Grant County, Wisconsin, is Clayton County, Iowa. Mr. Littlefield crossed the river with a commission for Carnaville, dated January 1, 1850, becoming a successor in this field to J. J. Hill of the Iowa Band. From this field in October of 1850, he reports:

"This village is small. It is only about seven years since the county seat was established here. It is very pleasantly situated on a rolling prairie near a large body of timber, six miles west of the Mississippi River. This prairie I think is one of the most beautiful and productive in the West. It is much better supplied with timber than most prairies in this part of the country. There is but one country north of this in the state. The number of inhabitants in the county

probably exceeds 3000. Of these, one third are supposed to be German. The majority of whom are Lutherans; the remainder are Catholics. The tide of emigration to this and the adjoining counties is great.

"No one has been confined in our county jail for between two and three years. For three successive sessions the Grand Jury have found no bill of indictment. Our county court has but little business. The last fall session continued but two or three hours. We have four lawyers in this place. Not many, if any, depend on their profession for a support. Two or three are farmers, and one is acting as a clerk. There are five evangelical ministers who have the care of churches, whose labors extend into some of the adjoining counties. Last winter and spring there was considerable interest on the subject of religion. Some of the members of the Methodist and Congregational Churches were considerably revived, and there were a number of hopeful conversions. Among the number was one infidel of influence who remains steadfast in the faith.

"Infidelity has been very popular in this place. We think it is giving way before the power of truth.

"We have an interesting Sabbath school, and also a Bible class. Our meetings on the Sabbath are well attended.

"A county Bible Society has just been formed and \$74 subscribed for the distribution of the Bible."

Again in December of the same year he reports:

"Our house of worship is usually well filled on Sabbath morning; as most of our church members live some distance from town, and afternoon meetings, monthly concert, and evening

prayer meetings are thinly attended. We have had an interesting Sabbath school during the summer, and a Bible class has been sustained. Infidelity has formerly been very popular in this place; some of the most influential among us have openly and boldly advocated it. But I think it is becoming less popular. Some who were willing to be called infidels are now ashamed of it, and its advocates are less open and bold. The conversion of one of the number, and a course of lectures which I have been delivering on the evidences of Christianity, have doubtless had a good effect upon the sentiments of the community.

"I am much interested in my field of labor. I have abundant reason to be filled with gratitude to God for his abiding presence with me in laboring to promote his cause. I am much interested in the ministerial brethren with whom I have formed an acquaintance in Iowa. I think them more than usually devoted to their work. I have felt very much at home in the General and District Associations which I have attended in this state; they have been precious for the devotional spirit, fraternal sympathy, and love exhibited."

There is still another report from Mr. Littlefield at Carnavillo. At the end of the third year he writes as follows:

"I review the past three years with emotions both of grief and joy. Of grief, that I have no more revered the name and loved the cause of my blessed Lord and Redeemer; of joy, that I can truly say, thus far the Lord hath led me on, and with every new day has given some new expression of his grace. During no other three years of my life has the Lord so abund-

antly and constantly blest my soul with the joy of his salvation and assisted me in the labors of the ministry. I record this testimony of his great goodness and mercy to me, for which I do, and by his grace ever will, praise his holy name.

"Together with a few of the members of this little church, who are very dear to me, I have wept and prayed over the low state of Zion among us, both in secret places, in the social prayer meeting, and in the public convocation. And now, blessed be his holy name, the Lord has seen our tears, heard our prayers, and appeared for our deliverance. We are now rejoicing and weeping in the midst of a very interesting work of divine grace. Rejoicing with angels in hearing the prayers and songs of praise from new born souls, and weeping that so many turn away from the offer of salvation. This work is characterized with stillness, without much external excitement, and has been increasing in interest from the commencement. At first few attended our meetings; now our house is about full every evening. We hold meetings every afternoon for prayer and conversation and visit what we can in the morning. Several of the members of the church are greatly burdened with desires for the salvation of souls. A number of backsliders have been reclaimed, and eight or nine are hopefully converted. Most of the latter are youths and young people, the children of pious parents, members of the Sabbath school, and the subjects of many prayers.

"Two were added to our church the first Sabbath of this month; one of whom had just found Christ to be precious to her soul."

Mr. Littlefield closed his work at Barnavillo at the end of his fourth year.

For a part of the year 1855 he was a colporteur of the American Tract Society.

In July of this year he breaks ground in a new field over on the Little Cedar, in Chickasaw County. Four months after his arrival, November 4, 1855, the Bradford Church was organized. His field extended up into Floyd County, taking in St. Charles (Charles City), Floyd, etc. His first report from this field (May '56 shows up Bradford in black and lurid colors:

"This place has been celebrated for intemperance, Sabbath-breaking, profanity, and almost every vice. Since my residence here, I have not seen any drunkenness till lately. The prohibitory liquor law of this State has not been, to my knowledge, openly violated here till very recently. Liquor is now sold in several places, and the sad effects are too apparent. A young lady was shot in this place on the morning after Christmas. She had just returned home from a ball. The person who accompanied her was drunk. He drew a pistol from his pocket and threatened to shoot a certain person; and while attempting to put on a cap, not knowing that there was one on already, it went off, and inflicted a severe wound on the young lady near."

"In the neighborhood where I preach, in Floyd Co., another sad affair took place not long ago. A man, who is said to esteem his wife very highly when sober, in a drunken frolic kicked and bruised her very severely, and stabbed her

in the arm, threatening, at the same time, to kill her. We have just had a temperance meeting in Bradford, and expect to put the prohibitory law in execution."

Evidently the Old Bradford, its little brown church in the vale, now one of the shrines of Congregationalism, was not then a bed of roses to the minister.

In Pilgrims of Iowa (page 119) we read:

At first "the boys" took delight in pestering the parson, and made life a weariness to the good man. They abstracted one of his buggy wheels; they attempted to disfigure his horse, but by mistake inflicted the dishonor upon a nag belonging to Mr. Ed. Greely, one of the great men of the town. But the good man went on his way, and the boys became ashamed of their meanness, and some of them afterwards became all sorts of Aarons and Hurs in the church.

Mr. Littlefield was at Bradford only two years. In August of 1857 he is commissioned for Copper Creek, etc., in Jackson County. In 1859 his commission reads "Copper Creek, Rock Creek, Rockford, and Elk River," all these being country communities in Jackson County.

In 1861 he changes to Clinton County, and his fields are "Inland, New Liberty, and Big Rock."

"My second quarter in this field of labor closed in March. I have the joy of reporting a revival of religion at Big Rock. From the time of my residence here, a prayer meeting on Sabbath evening has been sustained. Though there has been preaching here for many years, this is, so far as I know the first regular prayer meeting that has been sustained in this place. This prayer meeting has been quite interesting,

from the beginning. The interest increased, till a desire was expressed that the meetings might be multiplied. This was done; and about the middle of January a meeting for prayer and preaching was commenced. These meetings continued between three and four weeks. They were well attended and characterized with stillness and decorum, so much so as justly to merit frequent commendation from the speakers. The religious interest gradually increased, and was sustained till the close of the meetings. Eleven persons gave evidence of conversion. None of these have enjoyed religion for many years, though some of them think they once did, and were connected with the church. Fourteen have expressed a wish to unite with the church here, and would probably have united earlier but for the stormy weather on account of which our communion was twice postponed. All the persons, so far as I know, who propose to unite with the church, are heads of families. Six or seven family altars have been lately erected. The ordinary means for promoting revivals, have been employed here; such as private and social prayer, preaching the Gospel, and visiting from house to house. fervent, importunate prayer was offered in the closet. Our social prayer meetings, I doubt not, have been prominent in promoting this revival. They have been principally held in private houses; and nearly all professors of religion, male and female, take an active part in them. This is the first revival, I am told, ever enjoyed in this place. We feel very thankful to the Lord for this visitation of His great goodness to us, and give Him all the praise. Rev. J. Van Antwerp, of DeWitt, was with us a part of the time, and rendered essential service by his faithful labors. Some

of the lay members of the Congregational church at Devill were with us, and were the means of doing good. Rev. S.H. Grout, of Inland, preached a few times on the Sabbath. We experienced enough oppositoin, to show that when the Lord works to save souls the adversary is active to destroy. The school house was once locked, and the flue, at another time, was filled up, to prevent our holding meetings. A few who seemed to be in the way of lofe have been turned from the right way through the influence of the wicked."

In 1863 Mr. Littlefield is back again in Jackson County, and, in his commission, his field is designated as 'Copper Creek, Springville, Deep River, and Charlotte.'

In 1864 there is another change, and we find the Missionary up in Linn County, commissioned to labor at Central City, Nugent, and West Prairie.

From Nugent's Grove in April of 1865 he reports:

"This is a new town in Linn Co., on the Wapsipinecon river, ten miles below Musqueton. It is about nine years since the neighborhood began to be settled. A Sabbath school has been sustained principally for the last four summers. The first two seasons it was sustained principally by Mrs. M., a Congregationalist from the East, in her dwelling house. A year or two since a Baptist minister had a stated appointment for a few months. This, with an occasional sermon, was all the preaching enjoyed in the neighborhood till last June. Since then I have preached there every alternate Sabbath. In November last, I commenced a series of meetings which continued about four weeks. Last Saturday a Congregational church was organized, consisting of fourteen married persons. One half of these have recently obtained a hope in Christ.

Some ten others, mostly young person, hope they have passed from death unto life, in this revival. Some of these are expected to unite with the church just organized. The Lord has done great things for this people, and we give him all the praise."

Again, summing up a year's work at Nugent's Grove, (December '65) he reports:

"This day closes my year of labor with the Congregational Churches of Central City and Troy. Some have united with the Central City church at every communion, thirteen in all - six on profession and seven by letter. Five or six more are ready to unite. The attendance on public worship has been very good. Prayer meetings most of the time have been well sustained. A large Bible class and Sabbath school have been organized.

"Fourteen united with the church at Troy, at its organization last January. One has joined since, and several are expected to unite soon. The prayer meetings there have been and still are interesting. Nearly all who hope they are christians take part in them. The Sabbath school and Bible class there have been sustained since the church was organized. The Sabbath school has received a present of a very valuable library from a friend in New Jersey. A member of the church superintends the Sabbath school, and preaches when I am absent, who was an officer in the army, and on his return from it, during the revival last fall, was revived, and gives evidence of growth in grace. I am thankful to the American Home Missionary Society and its patrons, for the aid received in

my support, and especially to the Lord for his rich blessings upon me and upon the people for whom I labor."

Next we find Mr. Littlefield up in North County, located, by the terms of his commission, dated October '66, at Bristol, and Forest City, Iowa, and Rice Lake, Minnesota. From this field, October '67, he makes the following report:

"The past quarter has been remarkable for the fall of continued and heavy rains. These have made the roads for a long time impassable. This Western country is full of sloughs. When the water stands a long time in them, they are very miry. In going to my appointment three weeks ago, my horse sank nearly up to his back. But he struggled through, only breaking a buggy shaft. I got my buggy repaired and arrived within four or five miles of my appointment on Saturday night. The rain began to pour down on Sabbath morning and continued till noon. It began again toward night, and continued with great violence most of the night. I returned home by a different route, but my buggy was entirely submerged, for many rods, except the seat. But the foundation was solid, and the Lord, led me safely through.

"In the part of Minnesota which I visit, most of the families have recently settled on homesteads. Some of them live in sod cabins. Long and heavy rains soak through the sod roof, make plenty of mud on the earth floor, and wet everything within. I called at one of these cabins, where lived a man who got lost last winter, and froze his feet. A part of each of them has been amputated. The woman has a young child. They suffer much from a leaky roof. I called

on another family on Monday morning. The woman was sick in bed, and four or five little children were wading on the muddy floor. She told me her beds and clothing were all wet. They were sad to behold. My congregations, for some time past have generally been small, in consequence of rain and bad traveling. I do not recollect but two Sabbaths the past quarter on which there has been no rain.

"The crops, though backward, look promising. We need a plentiful harvest, as nearly all our breadstuffs are now obtained some thirty or forty miles east of us. Will you pray that the Lord will not only supply our temporal wants, but graciously bestow upon us an abundant spiritual harvest?"

Once again there is a change. The old pilgrim, now sixty-three years of age, in June of 1869 passes on into a still newer frontier in Kossuth County, commissioned for "Seneca, Armstrong's Grove, and two out-stations."

This is his last move.

His last report (January 1870) is as follows:

"The settlement on this eastern branch of the Des Moines is very recent, and most of the houses are of sod walls, with sod and clay roofs. These roofs are comfortable in dry weather, and shed light rains; but the long, heavy rains of this season have penetrated them and tried the occupants. I once retired to a shop and stable combined to rest, because it was more airy than the close sod house. My hostess admonished me, if it rained, to return to the house, for the shop roof leaked. Loud claps of thunder broke my slumbers, and I went to the house, threw my robe on the floor, and laid

me down to sleep. Soon a splash of muddy water on my face proved that the roof of the house, as well as that of the shop, did not very effectually shed rain. I curled into as small a compass as possible, and my host did his best with mop and broom and prevent my bed from being drenched.

"I have been troubled to find a comfortable place of retirement for prayer and study. I have found the shade of some lone tree on the broad prairie airy and cool, and it would have been comfortable, but for what Bridget calls 'the skeeters,' ben on blood. We spend wakeful nights in fighting them. Some weeks since, I appointed a meeting at a sod school-house, for preaching to the children. Before the people assembled, the flying ants took possession of the house. It was thought best to permit them to enjoy the Sabbath in their own way, and we held our meeting in the open air. The cold weather renders it necessary to have a less airy study than the open heavens. I have rented a house, and expect to occupy it as soon as the roads will admit of transporting my goods."

His last commission expired in June of 1874. But he continued to reside at Seneca, working his farm, preaching here and there, remembering all the societies with generous contributions, regularly, year after year, an example of godliness to all his neighbors, on to the end, November 23, 1883, aged one month less than eighty years.

November 11, 1851 he married Sarah A. Watkins of Orange, Indiana. They had no children. His wife only for a short

time survived her husband. They were one in their efforts to serve their day and generation; and they were one in their desire to live on in influence after their earthly lives were over. They lived frugally. They accumulated a little property. They gave liberally of their substance for all good causes in their day; then at the end they gave about all the remainder to missions. If I remember correctly the missionary causes received about four thousand dollars from their estate.

My own recollection of Mr. Littlefield centers in his benevolence. While at Bristol he came over to Osage to see me and to consult with me about some of his benevolent designs. And I was consulted by his executor in regard to his home missionary bequest.

It is made plain in this sketch that Brother Littlefield was not much of a scholar or student or preacher. He could not fill a large pulpit. He could not hold any pulpit for a great while. His pastorates were all very short; and they were in humble fields, for the most part in the country, and in the new country. But he was a very useful man. He left an impress of his holy character on every community where he lived. He did what he could. He too was one of the Builders of the Commonwealth.

Second Sketch,

TIMOTHY LYMAN

Son of Timothy and Experience (Bardwell) Lyman, was born in Chester Massachusetts, August 28, 1819. He attended Burr Seminary at Manchester, New Hampshire; graduated from Amherst in 1844; spent two years at Andover, but did not graduate; went west in 1850, under the commission of the A.M.S. dated May 8, of this year, and began his ministry in the west with the Presbyterian Church at Fort Madison. He was ordained at Burlington, December 25, of this year. He served the Fort Madison church for only one year. During this year he sent the following report (May '51) to the Lone Missionary Society:

"I have been absent for more than two weeks in Keokuk, where I have been assisting Rev. Mr. Williams in a very interesting revival in that place. You will be glad to learn that that church of your patronage is thus blessed.

"The work goes on, like all the other great works of God, with little noise. Still, silent, deep conviction, with little or no excitement, but such as is consonant with such conviction, is the characteristic of the work. Many old backsliders are reclaimed; some are converted from the world. Especially, a feeling of love and confidence is established among church members. This last mentioned is one of the best fruits of a revival in the West. It is so everywhere, but in a peculiar sense in the West, where all come together as strangers, and no one knows the historical character of his brother. These protracted meetings have a very good tendency to unite these stranger elements together."

After his pastorate at Fort Madison he spent a year in Griggsville, Illinois, and then he was, from 1853 to 1856, pastor of the Congregational Church at Lansing. From here he reports, in March of 1854 as follows:

"Since my last communication, I have been in this field, doing what I could under my great commission as missionary of the Gospel. Did I say, doing what I could? I fear I have no right to say this. It was once said by Christ, of a poor but highly favored woman, "She has done what she could." I have often longed for this poor widow's commendation, as the greatest reward of all my toil in this life. Would it not be happiness enough for us, if we could but know that our omniscient Lord thus regarded our work?

"I have been much edified and strengthened in my work by some of the communications in the Home Missionary - editorial and otherwise - upon the manner of development in the kingdom of heaven, as gradual and often unseen. If I may judge from my own experience, your missionaries often need to refresh themselves, and strengthen their faith by such truths concerning the kingdom of God. Such considerations come to me as a fulfillment of prayer that my faith fail not. I have found, that if I give way too much to the natural desire of seeing one's progress, and feeling the movement that is carrying us on, I am liable to distressing doubts and partial discouragements. We must labor in hope, if we would labor effectually. I feel that neither God nor man is pleased with me, when I enter the pulpit (as I am ashamed to confess I sometimes do) with a mind darkened and depressed by doubts and fears, rather than glowing with the love of Jesus and a

fervent, stirring faith in the promise, 'Lo, I am with you always.' We need a faith and love strong enough to light up our path, and give us a quick, strong, and steady tread, when we are entering a dark cloud that promises to pour down torrents of opposition upon us.

"I have almost unconsciously been led into this train of reflections, but it will enable you the better to judge of the circumstances which are calling upon me to fortify myself with these considerations. Your missionaries are, or ought to be, learners as well as teachers, and many of them have to learn 'how to be abased, as well as how to abound.' May the Lord teach us, that we may know how to teach others.

"We have here more open and outbreking sin to combat than in any place where I have ever lived. The mass are greatly governed by public sentiment, and we have not been able yet, in this place, to create a strong public sentiment against such acknowledged sins as drinking, gambling, and Sabbath-breaking; yet there are a few who will set their faces, as a flint, against such things. We are yet working at the disadvantage of having no house of worship; we have to rent a room as we can."

"The Sabbath school that was organized when I came here, was mostly under the control of our Methodist brethren. The superintendent was a Methodist, but he invited other denominations to unite with them. I did what I could to advance the interests of the school and encourage others to engage in it. Often I spoke publicly in its behalf. But the school dwindled away by degrees. The superintendent could not find teachers, and a few weeks ago he gave it up in discouragement. Feeling that a school must be sustained, I have opened another

under my own superintendence. This adds somewhat to my labors; but I am willing to do what I can for the youth. A few young men have formed a Bible class, which I hear. There has been, some of the time since I have been here, a great indifference about attending meeting. Of late there has been a marked increase in attendance, and we hope this new indication for good will be permanent. There is also, on the part of many citizens, we judge, a growing desire to have a church building erected. I think it will be best to try them soon, to see what can be raised. We feel, that we have gained something in the community by being better known. Western men are rather incredulous of the goodness of people until they have tried them, as, indeed, they have occasion to be. We feel that one part of our great work is, to establish a character whose excellence they cannot question."

The next report, (August '54) is of special interest because it is our first introduction to Decorah. Mr. Lyman writes:

"Since my last report I have visited the country back of this place more than I had done before. There is such great need of preaching in the country west and north of us, that I believe it agreeable to the wishes of the Society from which I receive so large a share of my support, that I should spend some of my time among these widely scattered prairie sheep who have no shepherd."

"Last Sabbath I spent at Decorah, about 25 miles west of this place, the county seat of Winnebago Co. Here I found some twelve or fourteen persons who had been members of Congregational churches. If a church were organized there, I

think some sixteen would join it. They much need and desire a minister who shall preach to them statedly. Ought you not to occupy that field with one of your missionaries? I have also preached some at Wakon, the county seat of this county. I was about the first to open meetings in that new town.

"The flow of emigration into this region of Northern Iowa and Southern Minnesota, is unprecedented. I was told that, some days, as many as 100 emigrants passed through Decorah for Northern Iowa or Southern Minnesota. Other roads are traveled in like proportion. What a living mass of souls to be supplied with the bread of life! Where are these poor emigrants to find those who shall tell them of 'sweet fields beyond the swelling flood?' My heart is pained when I think of our scanty supply."

In his next report (August '55) Mr. Lyman has the pleasure of recording a house of worship completed. The report is as follows:

"We have dedicated our new house of worship, and are now permitted to meet in it from Sabbath to Sabbath. It was dedicated the first Sabbath of May. It was a season of great interest for this new place. This neat and commodious building can be plainly seen from the river. It is the only church edifice on the west bank of the Mississippi river above Dubuque. I cannot express to you how much we prize such a tabernacle of the Lord among us, after having met in such in-commodious and uninviting rooms. What will our Western friends say, when I tell them that I have actually preached in a room where I have been disturbed with sweeping, rumbling

of chairs, loud talking, &c., over head, where a family were staying. Yes, I have, while standing up to pray and preach the Gospel, heard, from the room over head, the blessed name of God blasphemed by the oath of the profane swearer. But now, in the pleasant, retired house of God, we shall be subject to no such annoyances."

"Our house is 40 by 28 feet, and cost over \$1,000, besides the lot, worth \$150. We owe many thanks to our Eastern friends for the 'church-building fund,' of which our church is a monument. This was a great inducement for men to subscribe. It is remarkable that all the money subscribed, in this place except the \$40 that the writer subscribed, is from men having no connection with any church. May the Lord reward their liberality, by converting them, and giving them the true riches! The attendance has much increased since we entered the house, which we hope it will continue to do."

"One great matter of discouragement with us, is the number of backsliders in our midst. There are nine or ten persons in this community who have belonged to Presbyterian or Congregational churches elsewhere, but are not known as professors, except by hearsay - persons of good abilities, who might do much here for Christ."

Commenting upon the above report the secretaries at New York touch upon one of the most discouraging features of pioneer missionary work:

"The migratory character of the population on the frontier, constitutes a serious hindrance to the missionary work. The local attachments of the people having been once overcome,

by their removal from their eastern homes, they are easily unsettled again and again, until, at length, they come to have no permanent abode. Here is a beautiful village, not yet four years old, and possessing peculiar local advantages, where the feeble church is almost destroyed by emigration. Others will take the places of those who have withdrawn, and the church will doubtless revive and prosper; but, meanwhile, how is the missionary's faith tried, and his work delayed!"

In April of 1886 Mr. Egan left Lansing for Northegin, Wisconsin, and was there for three years. During his pastorate here he made two reports; the first, dated June, 1887, is as follows:

"In my last report, I believe I informed you that we were on the eve of organizing a church. This was effected soon after I wrote. The result was encouraging to our work. The number that joined us - by letter, thirteen, and one on profession of faith; so that we have fourteen members to start with. There are some three or four others that expect to join us. The day of our organization was a day of solemn interest. There seemed to be a wholesome sense of responsibility for the result of our effort. Much prayer was offered beforehand, and in connection with our thus resuming our covenant vows in these hitherto destitute regions."

"Another event of much interest to us has just transpired. Last Monday afternoon and evening, our house was opened to a 'donation visit.' There was a generous turn out for such a new place. We consider ourselves some \$70 better off for their visit, besides all that increase of good will and general ac-

quaintance, which can not be counted in dollars and cents. Such visits are especially productive of good in a new country where many are strangers alike to one another and the minister.

"Perhaps I ought to report something more fully of my domestic affairs. For of the home missionary, it is, perhaps, peculiarly true, that many of his thoughts and cares are about the comfort of wife and children. Till within about ten days past, we lived in a very uncomfortable log cabin - so low, that we must always stoop or hit our head against the boards above. It is surely no slight trial of one's patience, to be always thumping the head against a rough board or beam! This cabin became so cold that we really suffered in it before we left. Moreover, we had no place to retire to, for study or prayer. Some of our Eastern friends would not think such accommodations endurable. But such we have to put up with in a new country. Under these circumstances, I have thought it my duty to build me a house, for the comfort of myself and family. This has been attended with much care and expense, and has involved me, more than I like, in debt. But we have tried to follow the indications of Providence in the matter, and have been successful so far as to finish rooms enough to make ourselves comfortable. We are truly thankful for a comfortable place to live in; and may the Lord dwell with us where we dwell! We mention these things not to complain. That be far from us. But we can not faithfully report ourselves, without such allusions, and I am sure, we have your sympathy in all these

privations that harass us; and take our attention from our more appropriate work. The anxious question, Now shall I pay? is not good for a minister. Yet, how can we avoid it?"

The last report from this field records the death of Mrs. Lyman. Mr. Lyman writes, (April '58):

"You will remember, that my last report was made out while I was at Fort Madison, watching over the sick bed of my dear wife. I have now to report to you my overwhelming affliction - the greatest, as it seems to me, that we can endure here. My wife did not recover from that sickness. When I wrote you, it was our fond but fallacious hope and belief, that she was recovering, and would soon be able to return. So confident was I of this, that I left her there, to return to my labors here; hoping that she would soon follow; but God had ordered otherwise. She had not seemed quite so well the day that I left, but that was thought to be owing to my leaving. It proved, however, to be the beginning of a fatal relapse, which, I fear, my departure tended to hasten. She sank rapidly and steadily, gave up all hope of recovery, set her house in order, and laid herself down to die."

"It was on the evening of the 7th that I left her, and on the 11th soon after midnight, I arrived at my home. At four o'clock, in the afternoon of the same day, she breathed her last. It was a week, or more, before I got the news. It is a great trial to me, that my fond hopes of her recovery permitted me to leave her just as death was entering the door."

"My home is desolate! To whom is home more dear than to the home missionary? Who loves its consolations more? Who

needs more than be the encouragements of a faithful, praying, wife? But God sees that we need afflictions, too."

"Mrs. Lyman was sincerely attached to the Home Missionary cause. She was herself the fruits of Home Missionary labor. Having been converted under the labors of one of your missionaries, she was also converted to such labors, and gave herself with all her heart, to share its toils, privations, and discouragements. Always filled with a sense of her unworthiness and unprofitableness, she trusted in the forgiving love of Christ.

"Her last days were emphatically peaceful and happy. It was the deep struggle of an affectionate wife and a fond mother to give us all up to a desolating bereavement; but that struggle over, all was peace to her soul."

"Such was the impressive peace and quiet of her dying chamber, that the impenitent could not refrain from weeping. All were filled with the thoughts of that beautiful hymn:

'How blest the righteous when he dies!
Then sinks a weary soul to rest,
How mildly beam the closing eyes!
How gently heaves the expiring breast!

'A holy quiet reigns around,
A calm, which life nor death destroys,
Nothing disturbs that peace profound,
Which his unfettered soul enjoys.'

"Thus closes the career of one of your missionaries, Valleria V. R. Lyman, in the 25th year of her age."

"Thus left alone in my arduous work, I have sought and found much consolation in Christ, and have increasing desires to serve him more faithfully. At our last communion, we received one member on profession of faith. I am also happy

to state that attendance has been better for a few weeks back.

"There has been a mournful casualty here, that has seemed to make some impression upon the people. The night before our lake froze over, a very cold, blustering night, five men undertook to cross the lake in a sail boat. They started after dark, and nothing was heard of them for many days. Parties were out upon the lake on the ice, but no trace was found. After a few days of warm weather, the boat was discovered upon the shore, about three miles below this place, covered with surf ice; soon, also, one of the unfortunate men, frozen upon the shore in the attitude of a swimmer. Nothing has been discovered of the rest. Some of them were very profane men, and given to the use of strong drink."

Mr. Lyman's next pastorate ('59-'62) was at Plainfield, Illinois.

In the war time, ('64-'65) he was in the work of the A.M.A., first at Beaufort, North Carolina, and then at Savannah, Georgia.

After the war he settled in the east, and was pastor at Killingworth, Connecticut from November 21, 1866 to March 1, 1869.

From 1874 to 1877 he was acting pastor at Ludlow Mills, Mass.

From '77 to '80 he was without charge, residing a part of the time at Ludlow, and a part of the time at Rutland.

In the year of 1883 he took charge of the little church at South West Harbor, Maine; but here he had only begun his pastorate when the summons came. He died March 19, 1885,

aged sixty-three years, six months and twenty-two days.

Of the personal characteristics of Mr. Nymen, inferences can be made from his reports.

Evidently he was a sprightly man; and something of an Idealist; a man of enthusiasm and of genuine piety.

He wrought in various fields. He was an inter-state commerce man. He made too many changes. He gave us only four years of service. But he left his mark in Iowa. He planted the church at Lansing. He broke ground for the church at Decorah. He had some little part in the making of the Commonwealth.

Third Sketch,

JOHN TODD.

John Todd, of Scotch Irish ancestry, son of James and Sally (Answorth) Todd was born at West Hanover, Pa., November 10, 1818.

For generations the family was staunchly Presbyterian, but Mr. Todd's father was by nature a radical, and was one of the first of his neighborhood to banish whiskey from the harvest field. He early espoused the anti-slavery cause, and naturally fell in with the New School Party in theological belief.

He became interested in the Oberlin School at its founding, and there in September of 1835 he sent his son John, and after him his brother David.

John graduated from the College in 1841, and from the Theological Department in 1844.

He was at Oberlin in the strenuous days of frontier life, when everybody had to work for his education, when co-education was on trial, when the anti-slavery agitation was at the boiling point, and when the revolt against hyper-calvinism was splitting the Presbyterian church in twain and stirring the whole Christian world.

No wonder that John Todd was a pronounced Oberlinite, a New School Theologian, an independent thinker, a lover of truth and freedom, and anti-slavery man to the backbone, a conductor on the underground railroad, and a Congregationalist.

Of course he was a pronounced Oberlinite. At the Oberlin Jubilee in 1885, Mr. Todd said:

"Without at all disparaging the wholesome influence of godly parents, I may truly say that whatever of aid I have been able to render to the cause of the Master I owe under God to Oberlin."

After graduation Mr. Todd became pastor of the church at Clarksville, Ohio, a small country village near Oberlin, and there he served for six years. Here he was ordained August 15, 1844, and here on September 10th of this same year he was married to an Oberlin graduate of the class of 1843, Miss Sarah Atkins, daughter of Judge Atkins of Cleveland; and she walked and worked with him for forty four years, and died at Tabor.

Mr. Todd first saw Iowa in the fall of 1848.

George B. Gaston, a farmer near Oberlin, led the way. For four years ('40-'44) Mr. Gaston had been Government Farmer among the Pawnee Indians in Nebraska. He then saw that this was soon to be a white man's country, and there came to him an inspiration to found another Oberlin out here in this western land. So he returned to Ohio; interested a few people in the enterprise; found John Todd at Clarksville, and said to him: "Come with us. I can't say much about salary, but while I live you shall live." Twenty five years later, at Mr. Gaston's funeral, his pastor said: "Brother Gaston always kept his word."

Mr. Todd, with Mr. Gaston and others, came out to Iowa on a tour of inspection in the fall of 1848. They came via the Ohio River, the Mississippi to St. Joseph, and overland to southwestern Iowa.

After a good deal of reconnoitering, Civil Land (Percival) was selected as the place for the settlement.

A little later Mr. Todd, in company with Deacon Joseph B. Hall, returned to Ohio on horseback, on their way passing through Silver Creek, Indian Town (Lewis), Risgah, etc., (following the old Indian trail) Edgelyville, Fairfield, Mt. Pleasant, Brighton, Grandville, Ill., Valparaiso, Ind., and so forth on to Oberlin and Clarksville.

For eighteen months longer Mr. Todd continued his work at Clarksville, and then in the spring of 1850 resigned, and with his family, wife and three children, made a final move to Iowa. The journey was by boat from Cleveland to Detroit, by rail to Michigan City, by steamer thence to Chicago, by canal boat to LaSalle, and a river boat from Hennepin around to St. Louis, thence up the Missouri to Lamberts Ferry near Percival, arriving July 1st of this year 1850.

The family received a cordial welcome, and found that during the twenty months since Mr. Todd left the community several houses had been built, a church organized, a kiln of brick burned, a shingle factory started, stables, barns and shed built, and a log cabin, with puncheon floor, etc. to be used as a parsonage in process of erection.

It was not finished when the cold weather of December came on. It was so cold that water froze on the table while the family was at their meals, tho the table was placed as near the stove as possible. The minister's study was a common family room. His study desk was a puncheon, supported

by two pegs in the wall. But as that was too far from the stove, the parson would write his sermons with his portfolio on his lap, the ink stand on the stove or on the lid of some pot. At length however lumber arrived, and the house was made more comfortable, and the missionary was ready for business.

He soon had appointments at Florence, Traders Point, Honey Creek, Cutler's Camp, High Creek, and as far south as Linden, Missouri.

It would appear from the records that for the first three years Mr. Todd received no Home Missionary aid. It was asserted that the American Home Missionary Society was prejudiced against the Oberlin graduates. A son of Father Todd makes this assertion. I am confident that there was no occasion for such an assertion. Oberlin was considered somewhat peculiar in its theological doctrines, and no doubt some people looked with suspicion on the ministers that came out from Oberlin; but that the American Home Missionary Society discriminated against them I am certain is not true. From the first and all along the Society employed graduates from Oberlin.

Mr. Todd was one of the few missionaries in Iowa who would not accept aid from the Home Missionary Society because of its supposed "complicity with slavery". This too was pure fiction, altho there was some slight occasion for the fancy.

It sometimes rains in the Missouri bottom; it did in the summer of 1851. Mr. Todd reported:

"The waters of the river, the waters of the uplands,

and the 'waters above the firmament' combined to drive the people from Civil Land. Streams from the bluffs swept down in torrents, bearing away bridges, fences and all before them. Five miles of water spread out between us and the highlands. Sloughs were waded to go to meetings where horses would mire down; abundance of buffalo fish were speared with pitchforks amid the tall grass. Mosquitoes, enough to dim the sun and moon, chimed in to sing the requiem of our hopes in that land of promise."

The move to Tabor was in the spring and summer of 1851.

We have seen how the waters prevailed down in the Missouri Bottom in the summer of 1851. Mr. Todd, returning from a long and weary wading circuit of his far extending parish, and Deacon Gaston coming in from a watery trip to Nebraska City, chanced to meet at the stable door. The deacon's salutation is: "I have had enough of this." The preacher responds "Amen!" They begin at once to hunt for a suitable place on higher ground, the search ending at Tabor.

"During the summer of 1852", says Mr. Todd, "Sunday School and public services were held under the shade of a basswood tree near the pastor's log cabin in fair weather and in the cabin in foul weather. There on the 12th of October of the same year, the Tabor Congregational church was formally organized, with the following members: Geo. M. Gaston, Maria C. Gaston, A.C. Gaston, Alonzo M. Gaston, Sam'l M. Adams, Caroline M. Adams, John Todd and Martha A. Todd. Rev. G. C. Rice of Council Bluffs was present by invitation,

and preached on the occasion from I Cor. 2:5, "That your faith should not stand in the wisdom of men, but in the power of God." A weekly prayer meeting on Wednesday evening, a missionary concert on the first Monday evening of each month, and an anti-slavery concert on the last Monday evening of each month, were maintained from the beginning--the last of these was kept up until emancipation by proclamation of President Abraham Lincoln, when a jubilee of praise and thanksgiving terminated its observance."

In 1853 Tabor began to attract attention. It was evident that the community would be permanent. Ohio friends and others joined the colony.

Growing demands of the work at Tabor and the vast region round about convinced Mr. Todd that he must spend less time working with his own hands to make a living, and that he must have missionary aid. He would not apply to the American Home Missionary Society, but he did turn to the American Missionary Association, and that year received aid to the amount of \$150, and in 1854 \$100.

Eighteen Hundred Fifty Four was a memorable year in the history of labor, as in that year a school house was built, and a church bell secured.

And 1856 was another memorable year. The church came to self support, and Mr. Todd wrote to the American Missionary Association as follows: "The little church, aided three years ago, has increased to fifty members, is self supporting, has raised sixty dollars for benevolences, and this year purposes to raise \$200 for your Society."

Mr. Todd reports during the year about 20 conversions, and thinks that Tabor is the first church in western Iowa and perhaps in all the state "to press from assistance of the A.M.A. to self support."

In 1856 also Mr. Todd and wife, crossing the state in an open buggy, attended the meeting of the State Association in Burlington, and continued their journey back to Ohio.

This year too he organized a church at Glenwood.

During a large portion of this year Tabor was a military camp, a rendezvous for the hosts of freedom on their way to Kansas.

The Tabor people themselves were organized into a military camp, G. B. Gaston captain, and a young man by the name of E.S. Hill (Dr. Hill of Atlantic) as second Lieutenant.

General Lane of Kansas spent a good deal of time at Tabor, and "John Brown of Osawatimie" was a familiar figure on the streets of Tabor in those days. Mrs. Geo. B. Gaston writes:

"That summer and autumn our houses, before too full, were much overfilled and our comforts shared with those passing to and from Kansas to secure it to freedom. Then houses would hold no more, woodsheds were temporized for bedrooms, where the sick and dying were cared for. Barns also were fixed for sleeping rooms. Every place where a bed could be put or a blanket thrown down was at once so occupied. There were comers and goers all times of day or night--meals at all hours--many free hotels, perhaps entertaining angels unawares. After battles they were here

for rest--before for preparation. General Lane once stayed three weeks secretly while it was reported abroad that he was back in Indiana for recruits and supplies, which came ere long, consisting of all kinds of provisions, Sharps rifles, powder and lead. A cannon packed in corn made its way through the enemy's lines, and ammunition of all kinds, in clothing and kitchen furniture, etc., etc. Our cellars contained barrels of powder and boxes of rifles. Often our chairs, tables, beds and such places were covered with what weapons every one carried about him, so that if one needed and got time to rest a little in the day time, we had to remove the Kansas furniture, or rest with loaded revolvers, cartridge boxes and bowie knives piled around them, and boxes of swords under the bed. Were not our houses overfilled?"

After the burning of the Freestate Hotel in Lawrence, Kansas, May 21, 1856, Colonel Eldridge, the proprietor of the Hotel, passed thru Labor eastward for reinforcements. He returned from the east in October, with a train of eighteen or twenty covered wagons, a mounted cannon, and a company of about 200 persons, including among others a family from Clarksville, Ohio. One Wednesday afternoon in October, as the shadows of evening were coming on, a covered wagon came in sight, closely followed by a score of others. They proceeded directly to the southwest corner of the public square where they pitched their tents. It must be remembered that there was not a tree then on the public square nor any fence around it (there is no fence

today). They camped in front of the parson's gate, placing the mounted cannon in the center, and hoisting on it the stars and stripes. The eighteen covered wagons were arranged in a circle around the national banner. Outside the wagons were pitched a circle of tents, and outside the tents campfires were built, and still outside the fires were placed armed sentinels who challenged us as we passed by the Prayer Meeting, "Who goes there"? This seemed a little more warlike than anything we had ever gotten into. On the next day about two hundred men drilled on the public square, report of which was carried by the passengers in the stage coach to St. Joseph, only the numbers were multiplied tenfold--the two hundred had become two thousand.

General Lane was here at this time, and there seemed to be no lack of Colonels and Majors and Captains and titled military officers. There was not the best of feeling as it appeared among the freestate men. They had been promised Sharps rifles, and they were eager to get them, and they insisted on having them, and declared that they would go no farther until they obtained them. But the rifles were not here, and could not be furnished. In an attempt to pacify them, General Lane mounting the cannon, spoke to them somewhat as follows: "Comrades, a good soldier always grumbles. I know you have borne much already since you have left your home. You have not always been fed on dainties, nor have you slept on down. You have endured with fortitude the perils, inconveniences, and privations of the way as good soldiers. Now you want Sharps rifles.

Well, let me tell you, a Sharps rifle is a good weapon to use on an enemy at a distance, but it is good for nothing in a close encounter. If you come into a close fight (and I hope to God you may) a Sharps rifle is worthless. It is far inferior to a weapon with a bayonet. If I had my choice of arms I would not arm more than one in ten with a Sharps rifle. As the arms you want are not here, I hope you will conclude to go on and see us through." The men went on to Kansas. After a day or two of rest the Company of Colonel Eldridge passed on to the Territory.

Speaking of other incidents of the Kansas struggle in this year 1856, Mr. Dodd writes:

"After defending Lawrence against a horde of Missourians on the 14th of September 1856, John Brown with four sons left Lawrence for the east by the way of Tabor. Traveling slowly on account of being sick, they did not reach Tabor until October, and remained here several weeks. John Brown reached Chicago late in November, and Albany in December.

Later in the season in October and November stores of arms and ammunition were brought on and stored in barns, corn cribs, cellars etc. The parson had one brass cannon on his hay mow, and another on wheels in his wagon shed. He had also boxes of clothing, boxes of ammunition, boxes of muskets, boxes of sabrel, and twenty boxes of Sharps rifles stored away in the cellar all winter. On some public occasion some of our boys hauled the mounted cannon out on the public square and fired a few rounds to try it. On the Fourth of July 1858, the friends at Sydney requested

the use of the cannon to emphasize the toasts of the occasion. The cannon went, and the people of Tabor united with the people of Sydney in the celebration of the day."

Eighteen hundred fifty seven was also a memorable year, for Tabor and for Father Todd. It was the year of the beginning of Tabor College. The Institution this year founded was called The Tabor Literary Institute, which was Tabor College in its babyhood. Of course Father Todd was one of the incorporators of the Institution, and he was Chairman of the Board of Trustees.

In this year 1857 Mr. Todd by request of the General Association made two missionary tours for the purpose of hunting out Congregational spots and people, and organizing churches, wherever Congregational churches might be needed. The report of his first trip is substantially as follows:

"The parson set out on horseback on Friday the 17th of July, booted and spurred, saddle and saddle bags, prepared to hunt up and fold all Congregational sheep. He doned at Glenwood, and supped, lodged, and conferred with Rev. R.E. Gaylord in Omaha--next day he proceeded on through Saratoga and Florence. At that time there was comparatively a small space from the north side of Omaha to the south line of Florence, a distance of six miles, which was not laid out in city lots. Crossing the Missouri river again to the east of Florence, he dined at Crescent City, which was largely a settlement of Mormons. In the afternoon he passed on to Magnolia, and stopped with Brother E.D. King and his estimable wife over the Sabbath, preaching at 11 a.m. In the afternoon

two Mormon apostles, who had just set out on a mission from Preparation, a place fifteen or twenty miles north of Magnolia, where a branch of the Mormon church had established themselves, and had for some time been preparing to send forth twelve apostles, held services. Their worship was similiar to Christian worship in general, but when they presented their distinguishing doctrines, they taught the transmigration of souls, and held that some of their adherents remembered the particulars of his former death, declaring that a horse ran away with him and dashed him to death. Such statements, if substantiated, might strongly confirm the theory of "the Conflict of Ages." On Monday July 20th Brother King accompanied the parson on his way by Butler's Mills and Harrison City on the Boyer River eleven miles from Magnolia, thence to Olmstead five miles, where he found Mr. Henry Olmstead, recently from Connecticut, busily engaged in building a residence. Several Congregationalists were found here from Connecticut who afterward became the nucleus of the Congregational church at Dunlap. On the next day they went to Dennison. At Morehead's, an old stage station, they met a Mr. Fubbard of Cherokee, a Yankee settlement twenty miles north of this place, from whom they learned that Cherokee was the only settlement in the County, and consisted of four families including twelve men. Thursday July 23rd they rode together down the Maple River as far as Mapletown, where they parted; brother King returning to Magnolia, and the parson proceeding to Smithland, a village on the little Sioux, where he preached in the evening. Here were found families of liberal education and fine culture from the vic-

nity of Boston, who had brought their pianos with them, and who informed him that in the previous winter they had been so blocked by snow that they drew flour from a point forty miles east of there on a hand sled, and to avoid starving some had to subsist on bread made of bran. From Smithland to Sargent's Bluff is about thirty miles, and for the last twenty miles the road was on the Missouri Bottom. This portion of the road was at this season of the year impassable in daytime by horses unless well covered on account of the prevalence of a species of green headed flies from which if unprotected, the horses would be killed. The person therefore waited until 7:00 o'clock p.m. for a twenty mile ride, the road a single track thru all grass, with a few branch roads to lead astray, and no person of whom to inquire the way, nor dwelling house in twenty miles. Silently plodding the lonely way, the parson proceeded, surrounded by a chorus of frogs, too modest to sing in the presence of a nocturnal traveler, but ready to resume as soon as he had passed along --interluded by the incessant humming of myriads of mosquitoes that never dreamed of modesty--eager to sing in the face of a king, nor ever known to blush in the presence of royalty. So the parson passed on hour after hour uncertain whether the outcome would be Sargent's Bluff or some other destination until the barking of a dog or the distant glimmer of a friendly lamp assured him that he had not missed his way. As necessity knows no law, orderly habits are forgotten, the writer retires to his couch at 1:00 o'clock a.m. After rest and refreshment the itinerant is again in the saddle and completes

the journey to Sioux City--eight miles--by 11:00 a.m., takes quarters at the Pacific House, and improves the remainder of the day in hunting up the wandering sheep. On Monday July 27th search was continued for the flock in city and suburb, and a number of Congregationalists as was supposed were found, some of whom proved to be of other denominations. Not having found some, and having arranged to organize two weeks hence, the parson crossed the river, and turned south thru the settlement in Nebraska, but not finding in any settlement Congregationalists in sufficient numbers to organize a church."

The second missionary tour seems to have been simply a return to Sioux City to organize the church there. This time the route northward was thru Glenwood, Council Bluffs, Prescott City, Magnolia, Preparation, Melvidere, Withland, and Sargent's Bluff. "Desirous to get thru with an unpleasant task, Mr. Todd left Withland earlier in the afternoon than he had done on the first trip, so that he reached the Missouri Bottoms before the sun was entirely gone, when, as he ventured forward, the flies so covered and crazed the horse that after fighting them for a time it seemed to give up in despair and so set forward on a keen run until the shadows of night came to its relief. Sargent's Bluff was reached at 10:00 p.m. on Friday and Sioux City at 10:00 a.m. on Saturday, August 8, 1857, and lodgings taken at the Pacific House. On Sunday attended Methodist meeting at 11:00 a.m., and announced a meeting and organization of a Congregational church at 7:30 p.m., but at that hour a violent thunder storm and sweeping rain took pre-

cedence, and no meeting was had. On Monday morning the parties interested were convened, articles of faith and covenant were agreed upon, adopted and formally assented to, and the church duly formed."

This was August 10th, the date of the organization of our church at Sioux City. The membership was less than a dozen. They had no pastor, and was not to have one for four or five years, and there was no minister of a Congregational name within seventy five miles. There was nothing here but faith and hope and courage and great expectations; but from that day to this, the church has held steadily on in its way of blessing to the world.

Father Todd returned to Tabor thru Nebraska as before; and the organization of the church at Sioux City seems to have been the only immediate result of these missionary tours.

In all these years the Tabor underground railroad was busy, and Father Todd was one of the officers of the company. Here is one of his escapades:

A slave woman who longed for freedom applied for counsel and aid to John H. Byrd, a classmate at Oberlin of Father Todd's wife, who was then pastor of the Congregational church at Atchinson, Kansas. She was directed to Tabor, and arrived here in the early part of April 1857. As this colored woman made her appearance just before the annual meeting of the Council Bluffs Association which met this year at Council Bluffs, it was arranged that the parson should take the woman along as he went to the Association as far as

Deacon D. Briggs's, and get Brother S. J. Hitchcock of Lewis to come to Deacon Briggs as he returned from the Association. But brother Hitchcock could not return by Deacon Briggs, and so the parson returned home from the Association, and with his buggy took the fugative, cloaked, veiled, and gloved, out to Lewis, no one mistrusting that she was other than his wife. Other conductors passed her on from Lewis to the next station.

John Brown made a good deal of use of this Tabor station of the underground railway. On the 20th of January 1859 captain Brown put in an appearance at Tabor with eleven slaves (plus a young John Brown born on the journey.) On the following Sunday John Brown handed Mr. Todd the following note to be read at the morning service:

"John Brown respectfully requests the church at Tabor to offer public thanksgiving to Almighty God in behalf of himself and company and of their rescued captives in particular, for His gracious preservation of their lives and health, and His signal deliverance of all out of the hand of the wicked hitherto. O give thanks unto the Lord for He is good, for His mercy endureth forever."

When it was ascertained that to secure this bunch of black people Brown had invaded Missouri, and had killed a man in the expedition, there were murmurings of disapproval, and Brown was a good deal miffed, and felt that his friends had deserted him. Only once more did he visit Tabor, and that about two months before the Harper's Ferry episode.

"About the first of September 1859 he came to the residence of Jonas Jones, less than two months before his capture at Harper's Ferry, and when taking leave on the same day, as Mr. Jones stepped out on the porch, he said very impressively: 'Good bye Mr. Jones. I don't say where I am going, but you will hear from me. There has been enough said about bleeding Kansas. I intend to make another bloody spot at another point, and carry the war into Africa.'"

Father Todd's picture of Tabor in the war time is very familiar.

"During the war of the rebellinn attention was very much diverted from matters of religion. The public mind was absorbingly eager to get the latest news from the seat of war. The news of the stampede of Bull Run came late in the week and furnished a theme for sermons and conversation on the following Sunday. True patriots were very much cast down, while rebels secretly, and some openly, rejoiced. Men grouped together at the street corners and gathered about the hotels and postoffices and bulletin boards, pouring over the latest despatches and eagerly attempting to pry into the future. So many had gone at the call of their country that a burden rested on the remnant in order to keep home business moving."

In a manner Mr. Todd was in his element in these days of the war. Of course he could not keep the war out of his pulpit. He thundered just as much as one of his disposition could thunder against the iniquity of slavery, and the wickedness of secession. He took every occasion possible to

speak for the government and the President and the northern army. He did not feel free to leave his pulpit to go to the front until the summer of 1864 when the Hundred Days Men were called out to do guard duty, and to relieve the veterans for service in the field.

He went out as chaplain of the 46th Iowa Infantry which did service in western Tennessee. Here is a picture of Father Todd as chaplain, furnished by a member of his Company. He writes:

"We know that his life in the army was not like the life in the army. It was just as pure in the camp as it was in his own home. His words were just as earnest, just as clean when he talked to the soldiers around the camp fire as when he spoke from the sacred desk here in Tabor. He knew the men.

Father Todd not only preached every Sunday, but we had a prayer meeting on Wednesday evening, too. There was one of those little earthworks where we used to go and hold prayer meeting. Father Todd was there always. One of the most earnest prayers I ever heard from mortal lips I heard from him. It was beside the cot of a poor, ignorant colored man, who had just been taken from slavery, and the musket put in his hands, and who was mortally wounded. He was one chaplain who was earnest, constant in season and out of season, doing his duty no matter where it was."

No one more than father Todd gave glory to God for the emancipation proclamation. No one more than he mourned the untimely taking off of the man who penned that immortal

document. No man than he rejoiced over the victories of freedom and union and the return of peace.

In 1865, at the close of the war, the church numbered 156; a year later it had grown to 181.

In 1866 Tabor Institute became Tabor College. Of course father Todd had to do with this event. He was a trustee of the College from its beginning to the end of his life. From 1866 to 1869 he was Professor of Mathematics and Natural Philosophy; and from 1869 to 1872 he was Professor of Mental and Moral Philosophy. For many years he was the College Librarian.

All the while, and above all, he was pastor of the church. He attended to his pastoral duties with great fidelity and success. In 1870 the membership was 244.

But all the while, thru all the years, he was ready to give a helping hand to brother pastors, and to have a care for destitute fields. He gave himself to the fellowship work of the denomination with great diligence, faithfulness and delight.

In 1856 as we have seen, he held meetings at Glenwood which resulted in the organization of a church. In 1857 he assisted H. D. King of Magnolia in special meetings. In 1858 he was with Mr. Hitchcock of Lewis. In 1859 he held meetings with Mr. Penfield of Quincy, Adair County; and in 1860 he again held meetings with brother King at Magnolia. In 1868 he went over to Magnolia again to help a young man by the name of John Morley who was just beginning his work, and who was heard from later at Sioux City, Winona, Minnesota,

the state of Minnesota, and he is still being heard from in New England.

During the 70th there were many pastoral changes. But father Todd was statu quo. In these years Tabor village was growing slowly, and the College was making progress. During the decade the church grew from 244 to 317.

One of the great achievements of the decade was the erection of the great meeting house which still stands as one of the most conspicuous buildings of the village, a place of popular resort on the Sabbath, and often crowded in the big days of the College. This building was dedicated in June of 1875.

At the beginning of the '80's father Todd was still at his post, pastor of the church, Treasurer of the College as active as ever in the cause of temperance and missions, and as always helpful in the associational work of the churches.

In 1883 at the close of a thirty years pastorate father Todd resigned; Rev. J. W. Cowan being his successor. Of course father Todd was retained as pastor emeritus, and had the freedom of the sanctuary, and of the homes of the people, and engaged as he was inclined and able in the activities of the church. I well remember that spending a **Sunday in Tabor** in the years of his retirement, father Todd would come **marching into the pulpit** just as he had done in former years; and he always had some part in the service.

July 20, 1888 the companion of his life and labors for forty four years was called to her reward. She was the

mother of seven children. She was brave, strong, refined and cultured woman, well fitted for the rough work of the pioneer, and for the delicate work of the pastor's wife.

After his wife's death father Todd spent a winter with a married daughter in southern California. The following summer he spent with his daughter Minnie on a homestead in South Dakota.

March 26, 1891, father Todd was married to Mrs. Anna Drake, who made a sunny home for his declining years. His declining years were well nigh ideal. "These in some respects" says his son Professor Todd, "were probably the happiest years of his life, like the *Deulah* land of the immortal allegory. His wife's children, in the freshness of youth, enlivened the home with sport and song. He was conveniently situated to the College which he had been largely influential in perfecting and founding. He was constantly in close touch with the church, which had been his care for decades, on familiar terms with its new and talented pastor (J.W. Cowan,) sharing in the pulpit services to the end, and esteemed as a father and friend by the whole community. He could rejoice in the fruits of his labors, and watch the kind hand of promise blessing them, as has been granted to few on earth. One of his last blessings of which he spoke most appreciatively was a visit to the Columbian Exposition. He spent a week or more in seeing with his own eyes that crowning exhibition of modern civilization, and its triumph in all lands, even in some that within his memory had been won from heathen superstition, so that he

he was able to look upon it as a triumph largely of the Kingdom of his Master. He met there also many old time acquaintances."

His general health and activity continued to the last. The last day of his life was January 31, 1894. It was a crisp wintry morning. He felt unusually well, and was glad to be alive. He had nothing to complain of, excepting his own defects, and the sins of the world. One of the sins of the world which he especially deplored was the liquor habit and traffic. He was out this morning, circulating a petition against the repeal of the prohibitory law which had been proposed, and which he looked upon as hostile to the welfare of the state. He had made several calls for signatures. He was now in the home of Reuben Reeves, about a mile from his own home. "He sat down while the man of the house signed the paper." After he had signed the paper Mr. Reeves turned to hand it to father Todd, but found that he had gone without a cry and without a struggle.

Of the manner of his going Dr. Cowan, his pastor and co-pastor, said: "To such a life as his the end how fitting! He who abhorred idleness as few men abhor it, God did not compel him one hour of idleness. He fell in the harness, his sworn uplifted to strike again. He fell in the furrow, his hand upon the plow, his face turned resolutely toward the task he hoped still to accomplish. He whose spirit would chafe at the thought of dependence upon the care and labor of any one, however lovingly and eagerly rendered--nor wife nor child needed to smooth his dying pillow or wipe the sweat from his suffering brow even

for one hour. In the midst of his labors he was called. He walked with God and was not. Faithful to the last, busy to the last in the Master's service, in his place last Sunday morning ministering to the people to whom he so long ministered, in his place last Monday afternoon pronouncing the words of solemn prayer over the casket of a fellow soldier fallen at his side, in his place last evening as a member of the official board of the church, with kindly question and loving counsel aiding those soon to confess their faith at the altars of the church, in his place last Tuesday evening in the prayer meeting in his own parlors, in his place Wednesday morning bearing from house to house that protest against what he believed to be gigantic and conscienceless wrong, that prayer for the burdened and the tempted and the lost, the last stroke of his pen the signature to that petition, his last living breath spent in urging others to aid in that great cause, so he fell. So he passes from us. Oh, worthy apotheosis! Oh, fitting upward flight for a spirit such as his has been!

Sometimes death comes to men about us doubly terrible because of its suddenness, but here is a death as sudden as any could be, yet without terror. Aye, and so appropriate. This man of God waking that morning saw before him a day of labor for the Master, and expected, no doubt, that that evening he would be, as his wont was, among the people of God in the house of prayer. He did not know that he would be there only as an invisible presence. When he walked up the hill yonder to his neighbor's house that morn-

ing he did not know that he would not come down again in a few moments as strong of limb, as bright of eye, as he was then. When he passed into that door he did not turn and take one long, last look at the beautiful world that he might not see again. When he drew the paper out for his friend to sign he did not say, 'That hand, with its years of busy toil, has now done its last small act; its work is over'. There he stood, separated from eternity but by the ticking of the clock. What mattered it to him? To close his eyes and open them again and, having done it, to find himself beyond the valley of the shadow of death, beyond the deadly Apollyon, beyond the open mouth of hell and beyond the dark, rolling river, already up the heights, already on the golden shore.

'O, child of God, O Glory's heir!
 How rich a lot is thine.
 A hand almighty to defend,
 An ear for every call,
 An honored life, a peaceful end,
 A Heaven to crown it all.'"

"At the funeral the College claimed the privilege of paying a special tribute of respect. On Saturday afternoon, after a brief service of hymn and prayer, the students carried the body to Gaston Hall which they had appropriately decorated. Here he lay in state until Sunday, visited by many."

On Sunday morning, shortly before half past ten, the bearers, members of father Todd's Sunday School Class, all venerable men, reverently lifted the casket and bore it forth".

At the church the pastor was assisted in the services by Rev. J. M. Lutting of Glenwood, who spoke on "The Pioneer Preacher, and Founder of Churches."; and by father G. G. Rice the patriarch of the Council Bluffs Association, who spoke of "Our Present Loss."

Again in the evening a full house gathered for less formal memorial services. The Baptist pastor spoke of "My Next Door Neighbor." Deacon Gaston told of "The Planting of the Colony;" Deacon E. SA Adams spoke of the "Founding of the Church"; Deacon J. H. Hill of "Father Todd as Chaplain"; and Mrs. J. M. Barbour of his "Impressions on the 3rd Generation". Addresses also were made by Professors J. T. Fairchild and L. E. Nettleton.

The last speaker moved that the church erect some lasting memorial to his memory. The suggestion was adopted and a marble tablet was placed on the wall inside the auditorium of the church recording in clear and simple words his long and successful work therein. His grave may be found in the cemetery, on an eastern slope, overlooking the church and College which so largely were the objects of his life work.

Physically Mr. Todd was of slender build and light weight, but his step was quick, and his agility even in old age was the subject of frequent remark. Even in old age he could put his hand on the top of a fence and swing over it as if he were a boy.

In all the years that I knew father Todd he was a venerable patriarch, with a benignant face, sparkling eyes, a good shock of white hair, and long white whiskers covering

his breast. His face, and walk, and conversation reflected his character.

Simplicity was one of his marked characteristics. In some ways he was always like a little child, so simple, and so unsophisticated he was.

Humility was another marked characteristic. He never for a moment thought that he was a great man, or that he was doing great things; and he was always willing and glad to give the preeminence to others. The work of others he was quick to praise, but not his own work. He was a man of well developed--perhaps over developed--conscience. Dr. Cowan said of him, "If he thought that a thing was right for him to do you could count upon his doing that thing just as sure as you can count on the sun rising tomorrow morning." If he thought a certain thing could be said from the pulpit, it would be absolutely sure to be said the next Sunday morning. It was not because he did not care for the good opinion of his fellow men. It was not because he did not like to have his neighbors think well of him."

He had a good supply of the grace of humor. He was habitually sober, but he had a love for sport. He had times of unbending. He played with children. He keenly enjoyed a harmless joke. He enjoyed such extravaganzas as Baron Munchausen, and still more, fun with a point, like that of Mark Twain or Burdett, but he quickly sobered if sport was made of things sacred or serious.

After his departure Dr. Frisbie said of him, "Few men ever accomplish so much with so great modesty. Brother Todd was a leader by becoming a servant to all. His cha-

racter was beautiful in its purity and simplicity with no defective qualities. He rests from his labors, and his works to follow him."

Among the very first of the builders of Iowa we write the name, John Todd of Tabor.

Fourth Sketch,

CLIVER HASTMAN.

Here is another Iowa Melchizedek. There are no records showing where he came from, nor where he went to.

He appears on the scene June 21, 1850, with a commission from the American Home Missionary Society to labor in Augusta and Washington Townships, Lee County. This field lies next to the church at Denmark.

His second commission, dated June 21, 1851, was for the Washington Congregational Church.

There are three reports from this field. The first (December 1850) is as follows:

"In Augusta, the people have emigrated from various quarters, and many of them have not been accustomed to attend meetings at all on the Sabbath, and but few hear more than one sermon. In this respect, I think they are improving. Most of them pay a respectful attention; but this cannot be said of all. The Sabbath school has numbered from 40 to 60 children, who have paid good attention and made good progress. There is no church formed there yet, though there are several persons who have formerly belonged to Congregational churches. These would have been formed into one, were not two of the most prominent about to leave. A short time since this place was under the entire control of the Mormons, but some have left and others apostatized. Some of the latter are very hardened. Sabbath breaking is very common. The people are pretty well supplied with Bibles, an agent having lately been among them. I have

distributed some tracts, which have been gratefully received.

In Washington, the congregations have not been as large, varying from 25 to 50. Two Sabbath schools have been maintained at different points, one varying from 25 to 35 scholars, the other from 30 to 60. Preaching has been maintained at only one of these places during the last quarter, but I expect soon to commence preaching one sermon in each school house on the Sabbath that I spend there."

In his second communication in July of 1851 he reports:

"It has fallen to my lot since occupying the field where I am, to see many things calculated to discourage the missionary; but I had learned to put my trust in Him who has said, "In due time ye shall reap if ye faint not." The Lord is not slack concerning his promise. I desire to present a thank offering to his great name for his merciful interposition in behalf of Zion among us. In the station at Washington, we have enjoyed a season of refreshing from the presence of the Lord. During a series of evening meetings, the Spirit was peculiarly present, and many precious souls, as we humbly hope, were born of God. The work has been peculiar for its stillness and the marked indications of a radical and thorough change of character in those who professed to be converted. Between fifteen and twenty hope that they have been created anew in Christ Jesus. Among the hopeful converts are six men, the heads of families, in the prime of life; in most cases their partners are united with them in their consecration to God. A large class of young people remain still in their sins, but we hope they will yet be reached. A Congrega-

tional church was organized in the early part of the meetings, consisting of five members, all heads of families. Two other individuals have since been examined, and several others expect to be, preparatory to uniting with us at our next communion. Although the meetings were conducted entirely by your missionaries, yet such is the relation sustained by many of those converted to other denominations that they will probably unite with them; principally with the Old School Presbyterian and Methodist churches. But if they are truly converted, the great object is gained, our God is glorified, and souls eternally saved.

The Sabbath school is attended with more than usual interest."

Again in December of 1851 he writes:

"There has been no special excitement here since last spring, yet Christians seem evidently to be making progress in piety, and becoming more established in the principles of the Gospel. Almost the entire population have manifested a very desirable change in the spirit and habits of Sabbath keeping. The attention to public worship on the Sabbath is very gratifying. The solemnity and earnestness with which they listen to the truth, encourage me to hope that there are yet greater blessings in store for us.

The prayer meeting of our church school have been well attended. The deacon of our church is superintendent, and he is indefatigable in his labors and zeal in this cause. We feel that our God is with us in his great mercy, and that the little church that was planted here last spring is a living branch of the true vine."

The work of this good brother did not count for much. There was no church organization at Augusta. The church at Washington, organized in March of 1851, had only a name to live. It did not long survive. It never had a place on our State Minutes. In the Minutes of 1852 Mr. Eastman is reported in the Denmark Association without charge. From this time on his name does not occur in the Minutes. I do not know what became of him. It may be that he went to the Presbyterians and so disappeared. Or it may be that he died, and no mention was made of the fact. Or it may be that he settled down to some secular occupation, and so his name was dropped. At any rate I cannot trace him beyond this point, for his name is not to be found any more in the State Minutes, or the Congregational Quarterly, or the Year Book.

Later, in the state Minutes for 1854, I found the following:

"Rev. O. Eastman, of the Denmark Association, has been removed by death. He was a good man; and though once harassed by doubts, fell asleep with an unclouded hope in the life everlasting."

The date of his death is not given, but it must have been sometime during the associational year, June-May 1853-54.

Fifth Sketch,

WILLIAM ANDREW WESTERVELT.

Mr. Westervelt was born in Dutchess County, New York, March 20, 1815.

He studied at Oberlin, graduating from the College in 1843, and from the Theological Seminary in 1846. In 1846 he was married to Lydia H. Drake of Oberlin.

He was ordained at Wakeman, Ohio, October 2, 1845.

From 1846 to 1850, he did pastoral work at Mansfield and Fitchville, Ohio.

In 1850 he came to Iowa beginning at Crawfordsville March 6th of this year. The church had been organized for eight years, and before him in the pastorate were Charles Burnham, Charles Granger, A. L. Leonard, and David Knowles.

In January of 1851 he reports:

"I can truly say, the Lord has remembered us in great mercy. While we are embarrassed by the want of a house in which to worship, the Lord has poured out his spirit and united the hearts of his people, and converted precious souls. We have had our communion; nine were added to the church--seven by profession, and two by letter. My congregation are attentive, and I hope the Lord has a greater blessing in store for us.

I visited a settlement ten miles from Crawfordsville, preached at night and visited during the day, for several days and nights in succession. This neighborhood had been almost entirely neglected. I found very few praying people,

yet the truth was demonstrated, that "the Lord can work by many or by few." Several heads of families give good evidence of having submitted themselves to the Lord and to his service; for they now sustain a regular prayer-meeting and keep up family worship at home. The young people were also remembered by the Lord. I was entirely alone in this meeting--Oh, how I felt the need of ministerial assistance! This settlement, in connection with Trenton, four miles from there, would be an exceedingly interesting field for a self-denying minister."

In November of the same year he writes again:

"I love my field of labor. The church is gaining confidence in the community, and, no providence preventing, we design to build a meeting house the coming year. Our building committee is already appointed. A house we must have if it can possibly be done. My people will do all they can. The rains have greatly injured the crops, and many of my church members live on claimed land which they are not able to enter. They feel that they must increase their subscription for my support, and not bear quite so hard on the Society. At present, we can only exist as our kind friends in the East remember our necessities."

The building enterprise was carried on with success. There was no account of the dedication, but Mr. Westervelt refers to that event in the next report (May '54) and of events that followed he writes:

"After the dedication of our meeting house, we saw, and to some extent felt the need of the outpourings of God's Spirit. Souls were perishing for lack of vision,

and we had not gone forth, weak in self, strong in God, to gather them into the heavenly garner. We endeavored to anchor down on the promises, have faith in God; knowing that he, and he only, could establish our going, and save, to the uttermost, all who would come unto him. We held frequent meetings, and soon it was found that the Lord was in our midst. A few souls were indulging hope, when Rev. H. W. Cobb arrived to assist in a series of meetings. From the first, judging from the solemn awe that rested upon the congregation, God was far in advance of the faith of his children; many souls were inquiring what they should do to be saved. The work increased in interest upon from day to day, until there were from forty to fifty anxious about their souls' eternal welfare. At our last communion we received eleven into our church. Others still will unite with us at our next communion.

In reviewing this work of grace, I write with mingled feelings of joy, anxiety, and fear. Of joy, because the Lord has seen fit to refresh us once again; of anxiety, because Satan desires to have the converts, that he may sift them as wheat; of fear, lest there may be a reaction, and some who seem to run well at present, may be found, in the end, to be only wayside hearers. The Lord only can keep us."

After a pastorate of our years at Crawfordsville, Mr. Westervelt moves on to the newer frontier, and November 15th takes up the work at Oskaloosa, following Spaulding, Hitchcock, Aphthorp, and J.V.A.Woods; and this was his

field for six years. In November of 1857 he reports:

"The last quarter has been one of more interest to us than any one preceding. It has been the crowning of hopes cherished amid toils and anxieties; the solving of problems, which a few months ago were doubtful; the dispelling of doubts, which stood in the way of doing good; an encouragement, which was indispensable to the building up of Zion. My little church see a field opening before them, and they seem willing to go up and possess the land. All this has been accomplished in the completion of our new meeting house. Now, we have a home, and we love to meet, and mingle hearts and voices around one common throne. Our meeting house has been dedicated. We felt that the Lord would occupy the house, and own the efforts of his children. The Sabbath following the dedication, we met around the table of our Lord. Five were added to our number, two by profession, and three by letter. Two children and one adult were baptised. Our first communion and receiveing of members, in our new house of worship, was most precious to us all. We feel compensated for all our toil, anxiety, and fears, and can only exclaim, behold that which the Lord hath wrought. My congregations are fluctuating; yet we think we can see a regular increase of permanent hearers. A church bell would help us very much. If some church, who have out-grown their bell, and are willing to dispose of it at a low price, would make us an offer, we would try to meet it."

Again in June of 1860 he reports:

The past quarter has been a period of encouragement to our little churches in this part of Iowa. Although the work has not been as extensive as we could have desired, yet it has been very precious. In the fall, we concluded to hold a conference of churches, during three days, and then, if there were sufficient interest, to continue the effort and direct it especially to the conversion of souls. These conferences were to be held during the first light moon of each month, in our different churches. The Lord has blessed these efforts, to the conversion of many precious souls. I have attended each of these conferences, and remained and preached at Eddyville, Knoxville and Summit; and at each of these places had the precious privilege of seeing souls bow to the scepter of our dear Savior. We have just closed our special efforts in this place. Eighteen or twenty, we trust, have submitted to Christ. It has been my prayer, for years, that the Lord would send out to our meetings those who are scarcely ever found in the house of God. Most of the hopeful conversions are from this class. These seem to be the beginning of good days to our Zion; and may the Lord carry on his good work, until Satan's kingdom shall be overthrown and Christ's kingdom be built up on its ruins."

This was the last report from Oskaloosa. In 1863 Mr. Westervelt retreated to Illinois, and took charge of the church at Metamora. From here he sends (May '65) a characteristic report, at least a report which shows some of the characteristics of the man, is as follows:

"As I have preached thirty three nights in succession, except one, besides preaching frequently in the day time, I

find myself too weary to write a report. And I would not write now if I did not need the money. As I was taking a walk about Zion, preaching every night in the school houses around, I received a request to assist a neighboring congregation. I went, and stayed nearly two weeks. On my return I told the people here of the good work of the Lord in the place where I had been, and they concluded to put forth special efforts in this place also. Our meeting has been progressing about ten nights. There are about a dozen anxious inquiring souls, and I think the church is beginning to awake. This church has been very good in fighting great national sins; but the Lord, in the amendment of the Constitution, and in removing the black laws of our State, has taken away their sword. Consequently, I think I can see a growing interest, on the part of some in caring for the souls of men.

I love the ministry. I love its hard work. I love everything appertaining to it, except its poor salary. A boy eighteen years old can get as good wages, in teaching our common district schools, as I get in preaching the Gospel. Must this always be so? If ministers were not the best business men in the world, they could not make the little they get go so far."

But before this report had been published he had closed his work at Metamora, and was back at Crawfordsville.

But his stay here also was short. He supplied the church for only a few months.

In 1866 he became a still bigger backslider, going back to Ohio, to Oberlin, and into business.

From '66 to '82 he was a grocer at Oberlin on week

days, but on Sundays he was a preacher in neighborhoods about.

Dr. J. G. Fraser, now treasurer of the Ohio Home Missionary Society writes:

"I knew Mr. Westervelt in my Oberlin days, '69-'71. He was then keeping a grocery store in Oberlin, and going out to supply several churches near by."

In 1883 Mr. Westervelt moved to Dakota, and took up his residence at DeSmit, and for a time he was pastor of the church at Dracula.

After a short residence in Dakota he returned to Oberlin to spend there the remainder of his days. He died November 8, 1889, eighty four years of age.

I wonder somewhat at this man's career, tho there are many others of the same sort. For about twenty years he had the on avocation, and then for about thirty years he was in business, but could not keep out of the pulpit, preaching here and there whenever he had a chance to do so. The wonder is, that he did not stay by the one business thru all the years, even up to old age; for, so far as I can judge from his Iowa work he had a good education, an attractive personality, and was a fair preacher, and had a good measure of success in his work. He was evangelistic in spirit and in method, and gathered good numbers into the churches he served. He gave us a full decade of excellent service; the only fault we have to find with it was that it was not lengthened out for two or three decades more.

Sixth Sketch,

HIRAM NICHOLS GATES.

He was the son of Isaac P. and Sarah (McFarland) Gates, and was born at Fowler, New York, May 31, 1820. He graduated from Union College in 1846, and from East Windsor Hill, (Hartford) Seminary in 1850.

He began his missionary work in October of this year at Durango and Trivoli, Iowa, but in December of 1851 went to the help of E. B. Turner, taking off his hand the Yankee Settlement end of his field.

From this field in November of 1852 he reports:

"At our last communion season seven members were added to our little church, more than doubling our number, there being but six before. Six of this number were from other churches; two from England, two from Vermont, and two from Galena, Ill. One was a widow lady lately from New York State.

A brief sketch of the religious trials of this lady may not be uninteresting. Her parents and friends are Dutch Catholics; but her husband was an American, a brother of one of the female members of our church. On the death of her husband, her father offered to take her home and provide for her and her three interesting little boys; but she, desirous of escaping the influence of the Romish religion, and of bringing up her children as Protestants, although poor, declined the offer, preferring to support herself by her own efforts. Accordingly she obtained a small dwelling of a brother-in-law, paying him rent.

For a time she was allowed to live in peace, but soon her brothers and brother-in-law, perceiving that she attended Protestant meetings, associated with Protestant ladies in the sewing society, etc., began to disturn her. At length finding their efforts to draw her back into Romanism unsuccessful, her brother-in-law informed her that she must leave his premises.

In the meantime, fearing a rupture, she had been corresponding with her late husband's friends here, relative to her removal to Iowa. Her friends here became much interested in her case; especially her brother and sister-in-law, who kindly invited her to come and share, with them, the home which the Lord had given them. So that when the heartless, cruel mandate of her relative in New York came, she meekly replied, "Very well, I know where I can go." Then packing up her little all, she set out for this place, where she was kindly received by her friends; and at our next subsequent communion, she publicly professed faith in the Lord Jesus Christ. Does not this look a little like persecution? A poor, widowed daughter, and sister, turned out of house and home, by those who should have been her protectors and helpers, and compelled to seek a home in this wilderness land; because she wishes to shield her little ones from the influence of the religion of her fathers, in which she has herself been educated, but is now aware of its danger to the soul, and asks to be permitted to worship God "according to the dictates of her own conscience!"

For the first time in the history of this place, on the

last 3d of July, the people here celebrated our national birthday; not with powder and rum, music and dancing, but in a very plain, social, and, I may add, a very pleasant way. A few days previous to the time, the word was passed around that we should have a celebration--a homemade one; and each family requested to bring a portion of their substantial fare for the refreshments. A bower was constructed of poles and bushes, on the prairie, near the house in which we hold our meetings, seats of boards and blocks were provided, and other comforts such as were necessary for the occasion. One of our citizens was prepared with a rustic oration, which was listened to with much pleasure. At about one o'clock, an entertainment of nourishing and substantial viands was set out upon a rude table in the open air, a cloud having spread itself over us, to protect us from the sun. Around this table about one hundred ladies stood, for we had no seats for them, and were obliged to dispense with many other conveniences commonly considered essentials of polite life. The men and boys took their portion in their hands, and all seemed to relish the entertainment much. As the dinner was about concluded, the kind cloud, of which I spoke above, began to drop rain, so that very reluctantly we were compelled to postpone some two or three addresses which were expected--(one on Sabbath schools, one on Slavery, and one on Temperance)--until some other time; every one, of course, regretting that it was necessary to leave so soon.

I have given the foregoing, to show the channel in which we are trying to direct such things."

Again in September of 1854 the missionary reports:

"We are encouraged by the energy and perservance with which our people push on their enterprise of building a house of worship. We have succeeded in raising a subscription of \$450, and have applied to the church building fund for \$225; with this we hope to be able to build us a small but comfortable house of worship. To raise the amount necessary cost us quite a struggle. We are but few, all told, but those who are able to give to any extent, are fewer still. This will be proved to you when I tell you, that out of our small income, and while embarrassed with debts, I felt constrained to pledge myself for \$50 of the amount. There are but seven men in the church who are able to do any thing towards the work; these seven subscribed \$267. The balance we obtained from the world and from other denominations.

We have let the job of building to a thorough-going, enterprising man, who has agreed to have it ready for use by the 1st of October next; so that we now look forward to the time when we shall be permitted to worship in a place dedicated to the Lord of hosts. Be assured, brethren that it is with joyful anticipations that we look forward to the time when we can speak of the "Lord's house", "the sanctuary", "the holy place in our midst". It is a pleasing thought to us, that our house will be a frontier house; for though there are other churches further west, in other parts of the state, still there are none, that I know of,

west of us, either directly or nearly so.

The immigration is so great, and the changes are so many on my field, that it is almost impossible to keep myself posted up in reference to them. Large tracts of country that two years ago lay in original desolation, are fast filling with inhabitants. The places where the eye sought in vain for some object to rest upon that would give indication of the presence of man, are now covered with fields of grain, marked with fences, and dotted by cabins. Experience is proving the correctness of our anticipations in reference to the settling of this region; and the time is not far distant when all my labors will be needed in what may properly be called my own vicinity.

But who will then care for the places around me that I occasionally visit? Or must they be left to themselves? The place to which I went last Sabbath (Acetown), is fast filling up, and ought to have the Gospel regularly preached but they are destitute. Being called to attend a funeral, I found a large company gathered there. I inquired about their meetings, and found they had none--about Sabbath schools--there were none--inquired their wishes in reference to both--they are anxious to have them. Accordingly, I appointed last Sabbath as a time of assisting them in organizing a Sabbath school. I kept my promise and preached and explained the nature and importance of Sabbath schools, and having given them a library of second hand books, received last fall, from the North Presbyterian church in your city, and a quantity of "The Child's Paper," and

"American Messenger," I left them, apparently much encouraged in their new enterprise. This place is one of the strongholds of Deism."

His last report from Yankee Settlement, published in March of 1855 speaks for itself:

"It is with peculiar feelings that I sit down to make out my regular quarterly report at this time. Several reasons conspire to cause this. In the first place, this quarter closes up another year's labors, under your direction. Now, too, I am enabled to record the completion and consecration of our new house of worship. Again, I am about to leave this people with whom I have labored during the past four years. Lastly, I am about to close my labors under the direction and patronage of your Society--at least, for the present."

Standing at this point, about to leave a people endeared to us by many ties, we naturally find ourselves reviewing the past and inquiring what has been accomplished. We ask this question, moreover, that we may obtain an answer to another, namely: Have the funds of the Society been wisely expended on this field? In prosecuting this inquiry, and trying to make due allowance for our tendency to look on the more favorable aspect of the work, I think I may sum up the amount accomplished, somewhat in the following manner:

1. The Gospel has been preached publicly, and from house to house, during the past four years. The plan of salvation and the great truths which it includes, have been pre-

sented as they would not have been had no missionary been sent her by your Society.

2. A healthful moral influence has been exerted, we hope, on this community; and, though perhaps we flatter ourselves too much, we still trust that vice has been checked and morality encouraged--good men have been allured to this place to settle, and wicked men have been dissuaded from making it their home, while those already here have been restrained from doing as they had been wont to do. In some instances they have found themselves so uncomfortable as to prefer leaving the place, and have sought out more remote retreats, where, undisturbed by the unpleasant sound of the Gospel, they could be at liberty to "live as they list." A sad thought it is that Americans in this nineteenth century should go take pains to descend to the savage state. But such is the fact. There are those who, from long-continued habit, and from the depravity of their hearts, actually prefer to lead a wild, solitary, semi-barbarous life, rather than yield to the restraints of civilized life.

3. The Sabbath school, through our humble instrumentality, in part at least, has been established in some ten or twelve places, during our brief sojourn here. The amount of good thus accomplished will be known only in the great day of account.

4. The religious newspaper has been introduced, to make its weekly or monthly visits, and give its comfort and its counsels.

5. The temperance cause has received its share of atten-

tion, and the groggery has as yet found no place among us. The one in operation when we came here, was let alone so severely that its owner found it advisable to remove.

The more remote, though more important question of slavery, has also received a degree of consideration. Education has not been left to take care of itself; the school has been visited; the people have been counseled and admonished; and the youth encouraged.

6. The church here has been watched over, instructed, and encouraged; its numbers have been increased from five to twenty; while, in standing and influence in the community, it has risen from being the lowest and least, to be the highest and greatest.

7. From worshipping here and there, as it happened, in any place that could be obtained, be it ever so uncomfortable, we have come to enjoy the privilege of meeting in a neat, comfortable, and agreeable house of worship. Now we can assemble with none to molest or disturb, in our own house dedicated to the Lord of Hosts; and we can speak of the "Lord's House", the "Sanctuary", the "Holy Place". There it stands, a silent, but constant witness to all, that God is worshiped here, a rebuke and a warning to the sinner, a comfort and an encouragement to the Christian, and I may add, a monument and a proof of the wisdom of that plan, which provides assistance for these feeble churches.

Finally; in parting from this people, we are comforted with the hope that we have been permitted to do a work here of permanent value--a work that the adversary will never be

able to undo. For souls converted he cannot destroy; and truth proclaimed, received, and obeyed, he cannot annul.

We have been permitted to deny ourselves somewhat of the comfort common in other sections of the land, and to endure a measure of hardness as soldiers of Christ; and for this we feel thankful. We have been permitted to do a work for this people which will never have to be done over again; and though to some extent a humble and unpleasant one, we feel that in the sight of our Great Master, it may, be as important, and as honorable, as the work of him who, in after years, shall be permitted to reap a glorious harvest of souls renewed. We count but few sheaves indeed, yet we comfort ourselves with the fond hope that we have prepared the ground, to some extent, and have sown seeds which the dews and showers of divine grace may cause to germinate, and bring forth a harvest to the praise of Almighty love.

We are now about to leave this field of labor, not because we are tired of the missionary work, nor because we do not love this people; but because the health of Mrs. Gates has failed so far, that we think it our duty to seek a place and circumstances where there will be a hope of her improvement.

It is with sorrow that we take leave of your Society. To you we have for the past three years looked for comfort and support;; from your treasury we have drawn almost all the money we have used; and the confidence we have been able to repose in you has relieved us from many an anxiety.

May He who sees with unerring eye all you are doing, bless you abundantly; and make you a source of greater and still greater comfort to the hundreds and thousands who shall look to you for assistance."

The same month in which this report was published Mr. Gates was commissioned for Home Missionary service at Madrid New York; but October of the same year (1855) he was back in Iowa commissioned for Delhi and Lopkinton, Delaware County. From this field, (September '56) he reports as follows:

"Our labors have been, for the time we have been here, far too much of a secular nature. I might fill my report with a detail of our trials and disappointments, in getting a place to live in. It was the best that I could do, to set about the work of procuring a place for myself. This after eight weeks of toil, perplexity, and disappointment, I succeeded in doing, having been obliged to expend over one hundred dollars in fitting up what, when finished, is but a poor place to live in. But that is past, and I would care but little about it, did not its effects appear in my dear wife's health. She said to Rev. Mr. Reed, when he visited us in Connecticut, that she was ready to return to the West, and that if she could not live there, she could die there. But we hope to make some change in our circumstances, by and by, that will favor her.

As to the work here, my attention being so much taken up with secular matters, of course, I have been unable to do as much as I wished; nevertheless I have been able to visit about one hundred families in this place, besides some at

my other stations-talking with them on the subject of religion, in some cases praying with them, distributing tracts, inquiring out Sabbath scholars, taking subscriptions to the Messenger and Child's Paper, in all my visits, in which I make no distinctions. I have been kindly received, and invited, in most cases, to repeat them.

My Sabbath congregations are well attended, and the attention good. We have established a weekly prayer meeting, which as yet is attended only by the members of the church. At our last church meeting, we admitted nine members by letter, and one by profession. The church now numbers fifteen members, with a prospect of further additions."

When he next reports (April '57) Mr. Bates had begun at Almorai, attempting to establish there a colony and an institution of learning. He tells of this movement in the report which follows:

"This is a new place as yet, containing but a few families; but, from the peculiarity of the circumstances, they and we have felt it important that a minister should be on the ground, from the beginning. An effort is here made to establish a christian community. To this end, we have made ample provision for a school of high order, to be put in operation within a year; to insure which, three classically educated men have pledged themselves to the enterprise and the public, that one of them will teach the school. The proprietors have also voted to make arrangements to secure a room, at least 20 by 40 feet, to be ready by the first of September next, for its use. Through the influence of our school arrangements, together with the

presence and labors of your missionary, we hope to attract hither a class of families that will prize religious and educational privileges, and be willing to sustain them. Some of this class are already here; others are making their arrangements to come; and others still are debating the question of coming. Of course, everything is now and uncultivated--the place was chosen, partly, because it was so, in order that we might have an open, unoccupied field, in which to try our experiment. At our commencement, there was but one family on ground. Already there are over a dozen interested in the movement, and all of these, so far as we can learn, families of a good stamp, that will be likely to be harmonious, homogeneous, and ready to carry forward good enterprises. Such are the foundations of our hopes for the success of our enterprises. We labor for God and future generations, looking not at the things that are seen but at those that are not seen.

I am unwilling to close this hasty report, without alluding to the pleasure I feel, at the prospect of being again in connection with your Society. My past connections with it have been very pleasant and cheering. I trust the future will be as the past."

The church at Almorai was organized March 26, 1857. His next commission dated September '57 was for Almorai and Delhi. A few months later the missionary extends his labors to Nottingham, the Carlville of the present day, and there February 6, 1859, organized a church, holding the services in a railroad car. His commissions for '59, '60, and '61 are for Nottingham.

In September of 1861 he drops down to Quasqueton, a comparatively old church, organized in 1853, and there succeeds Alfred Wright and Bennett Roberts in the pastorate of that church.

Then again he returns to the East, and finds at Barkamsted, Connecticut a Home Missionary field, his commission being dated May 1, 1863. Here he continued until May of 1866; and from '66 to '71 was pastor at Northfield, Connecticut.

Then once more he finds a field west of the Mississippi in the new frontiers of Minnesota.

His first commission for this region, dated February 1, 1872, reads: "For the Northern Pacific Railroad between the Missouri and the Mississippi rivers crossing Minn."

His second commission, dated February 1, 1873, reads: "Brainard, Detroit City, Audubon, Oak Lake and Chamberlain, Minnesota."

The third commission (Feb. 1, '74) adds to the former field, Wadena, Perham and Herbart, Minnesota, and Jamestown and Bismark, Dakota Territory.

From this Minnesota field he has many things to report. In November of '72 he writes:

"The month has been one of much interest to us. We have formed three churches; one here, of ten members, one at Brainard, and another at Glynden, each with about twenty. The way was not prepared and the organization at Audubon was deferred for a time. The Railroad Company kindly furnished free passes for the ministerial members of the council, and

nine ministers from abroad were present. Everything passed off very pleasantly. At Brainerd, we laid the corner stone of the new chapel, with suitable services;--Rev. Superintendent Hall laying the stone, with appropriate remarks, and Rev. Mr. Terry, of St. Paul, delivering a very fine address. We had also singing, reading of the Scriptures, and prayer. This chapel is to be built and furnished with a fine organ, by Governor Smith, at an expense probably of about \$4000; the people to provide furniture, bell etc. Through Gov. Smith's influence, also, every facility in the way of passage, transportation, etc., is generously rendered to our ministers and churches; and good influences bid fair to get a firm foot hold along the Northern Pacific.

Rev. Mr. Ingham has arrived, with your commission, and commenced labor at Brainerd. He seems to be getting along well, barring some trouble in getting a house to live in, but he will doubtless soon surmount these difficulties. Yielding Brainerd to his care, I have time for four other places which began to call for attention--Audubon, seven miles west, Hobart, ten miles east, Ferham, twenty miles, and Wadena, forty-four miles east of Detroit Lake."

A second report, published January '75, is as follows:

"The month has been one of toil and anxiety. Besides the building of a house for ourselves, I have had the care of erecting three house of worship--here, at Brainerd, and at Audubon. That at Brainerd is near completion, and will be a fine building. The houses here and at Audubon are well begun, but part of the subscriptions are payable in

labor, and work is so pressing on private houses that we can hardly get workers on the churches.

The prospects of the church at Audubon are good. Several persons of various denominations, living five miles distant, propose to unite with them. I now preach there once in four weeks, and expect soon to preach once in two weeks; dividing my Sabbath services between Detroit and Audubon.

Yesterday I returned from an attempt to go to the Missouri river. I left here on Monday in a storm of rain, which continued at intervals till we reached Jamestown, about 100 miles west of Red river. In the night of Tuesday the rain changed to snow; the north-west wind blew furiously, drifting the snow badly, and making it dangerous to go further. Not caring to get blocked in on the road for days, as last winter, I turned back. Taking provision for some days, and all the wood and water the train could carry we started eastward. We found large drifts, but having a good engine, and only a caboose attached, we made our way through far better than we feared. We had snow till we passed Cheyenne, forty miles, when we came into the rain storm. But I secured nearly all the desired information.

Beyond Fargo there is almost nothing in the way of settlement, till we reach Jamestown. At Cheyenne, fifty eight miles from Fargo, there is only one small house and two tents--one a hotel, the other a restaurant. At Jamestown there is quite a village of tents--mostly stores, hotels, saloons, gambling houses, etc. There are some

tents occupied by laborers on the railroad, and the government is putting up extensive barracks, store-houses, and officer's quarters. There are about 150 men stationed there. The population must be 300 to 400, and I think it will grow rapidly: for it is the half way point between the rivers; there is plenty of water and timber; it is a government post. Each side of it, for nearly 100 miles, there is little to draw settlers. At Edwinton, on the Missouri, there is a village of perhaps 400 to 500 people, with 100 soldiers in the village, and 100 at the fort near by. But the Indians are troublesome, and fears are expressed that they will all be "wiped out" this winter. If we could get now, or in early spring, some self-denying, unmarried young man, for Jamestown, he might do much good to the people--nearly all men; I did not see or hear of a woman while there--and the soldiers, who have no chaplain. It would be a hard place, but the labor is needed. There is now no minister of any denomination, west of Fargo, so far as I can learn."

These reports of frontier missionary labors continue. In October of '73 the missionary writes:

"I have just returned from another visit to Bismark, where all goes well. Our July work was not too rapid to last, though it would hardly be called "slow". You know that on reaching B., July 1st, I found ready the material for a church building 20x40 feet, which I had ordered some days previous, and two days' work had been done when I got there. In the next three days we put it up, inclosed it,

and put in benches for 100 persons, with platform and a neat little desk, at a cost of about \$100, to be paid by the people there. The material cost about \$175 in Duluth; the railroad carried it free. Counting the usual freight, the building as it stands cost about \$550--for which I have only to raise \$175--two "noble women" having collected pay for the workmen. On the Sabbath we held meetings in it, morning and evening, with good audiences, and the next morning the "Bismark Academy" held its first session in it. Thus where on one Monday there was nothing but the ground, on the next Monday there was a comfortable church and academy in operation. The people seem very much pleased. Three of us general missionaries--Episcopalian, Baptist and Congregationalist--went to Bismark together; thus showing the people that we intend to work in harmony. We are having a conference here today, and tomorrow expect to ordain Mr. J.S. Webber, your missionary for Detroit and vicinity. Then we go to Hawley, to recognize a church of forty to fifty members; the next day we go to Park to organize a church of fifteen, and return the same day to Muskoda, to organize another of eight or ten members. You remember that last year we organized three churches on about the 12th of August. You will hear, in due time, from other places where the leaven is working.

Did I tell you of the red-letter-day we had in Audubon on the last Sabbath of July? The house was up, painted outside, furnished with heating apparatus and 100 chairs. It needed inside painting, a pulpit, curtains, etc., but we

concluded to dedicate on that day, hoping for the rest by-and-by, though the place was not growing--and the people were a little down-hearted. As the day drew near, new life appeared. People came in for miles around. In the morning, we dedicated the house. At ten o'clock, we held a Council and ordained Rev. Mr. Spees for the work of the A.M.A. at Red Lake. Then we took up a collection, and though the day was rainy, such was the spirit of the people that we raised enough to do all that was needed for the church! We are not much discouraged yet."

This general missionary work in Minnesota and North Dakota prepares the way for a still larger field.

The appointment is announced in the Home Missionary for July 1874 as follows:

"Since the decease of Rev. O.W. Merrill, noticed in our May number, such general oversight of the work in Nebraska as has been practiceable, has been given--as it had been during Mr. M's. illness--by the devoted brethren in that state--especially by Rev. Messrs. Chase and Wifield. We are happy to announce the appointment, as Mr. Merrill's successor, of Rev. Hiram H. Gates, whose General Missionary service of the Northern Pacific Railroad for the last two years--with his previous ministry in Iowa--has shown that he has the qualities essential to the exploring and organizing work needed in Nebraska. He has removed to that state, and for the present may be addressed at Omaha."

Of course the reports of Superintendent Gates now come thick and fast. The first, (December '74) tells of the

little "hoppers" which become an army of destruction and devastation. "The destruction of locusts" he says, 'covers a territory in Nebraska, equal to 200 miles square, or 40,000 square miles, taking about all the corn, potatoes, and garden vegetables, besides wheat, oats, etc. Of course, there is great destitution, and in some cases distress, falling heaviest on those who have been here two or three years. These brought some little means, expecting to get but small return from their farms the first year, more the second and an abundance the third. But in the three years they have lost two crops, and their supply of clothing is exhausted. They intended to replenish it with the avails of this year's crops; but these are gone or very small--not enough to feed them; so they are left destitute.

There is of course some despondency, but nothing like what I should expect under the circumstances. They still have faith in the country, and are determined to try it another year. The settlers of Nebraska seem to me to be a superior class, of more than usual intelligence and stability; and if not forced to leave they will make this one of the finest states of the West. There are a few moving out, or going eastward to winter. This should be expected; but many are also coming into the state, perhaps drawn by the report that partly improved farms can be had very cheap. The principal towns and cities, and the parts of the state not visited by the locusts, are moving vigorously to the aid of the visited regions, so that I hope there will be but little suffering during the winter."

The hoppers are in part the theme of the next report:
He writes:

"The past quarter has been one of intense anxiety. In a certain sense, it has been a question of life and death to many of these churches. About the beginning of it the grasshopper began to make its appearance in large numbers in Republican Valley, and in the south-eastern part of the state. A snow storm on the 2d day of May destroyed nearly all the young "hoppers" in Republican Valley, but not in the south-eastern counties. In Otoe, Nemaha, Richardson, Parnsee, and Johnson counties they did a good deal of damage, but left in time for the farmers to replant with northern corn, which matures in much less time than the common sort, and now the prospect is that a fair crop will still be raised there. About the first of June the locusts commenced their flight, and, during the large portion of the past month, they have been flying over the countless myriads, in a northwest direction. We hope they have left the state for the unknown and uncivilized regions of Western Dakota, to return no more. If they do not, the prospects are that we shall have an abundant harvest. God grant that it may be so!

During the past quarter I assisted in the organization of two churches,--one at Friendville, consisting of seven members; the other is on Rock Creek, also organized by Council, with 23 members, nearly all heads of families. This church is located on Rev. A. Farwell's field, and was gathered by him--eight of the members are from his church--

and is made up of Congregationalists, Presbyterians, Baptists, Methodists, and Episcopalians, and four on profession--exemplifying the adaptation of our polity to this new country. There are some dozen places more where they are moving towards organizations. I start tomorrow for Red Willow, to be present at the organization of two churches in that county. Our polity seems to be growing in favor rapidly. The effect of the labors of our denomination during the past winter in exertions to supply, and success in supplying, the wants of the suffering, has been to draw attention to us and give us favor and influence for good among the people. From many quarters come inquiries as to what this Congregationalism is that is doing so much and so impartially for the people.

If we only had the men, to follow up this feeling and interest, we could accomplish much for good. Even now, it seems to me, we are securing the first place in the hearts of the people.

During the past quarter three of our important churches have become vacant--Lincoln, Fremont, and Columbus. These are each of them negotiating for pastors, and I hope they will soon be supplied. Many other places are vacant, and only a few appear, to enter into them. Just now I have a few new names under consideration, but whether they will come in uncertain is.

This report closes my first year, or rather 15 months, of labor in this state and work. It has been a year of pleasant, hard work. Looking at the exhausting nature of

this work on others, I have guarded against what seemed to me to be evils under which they suffered. I have sought to avoid the excessive anxiety which wears and prostrates, on the one hand, while exercising all due diligence on the other, meanwhile trusting all in the hands of our heavenly Father. The work is a blessed one, while in some respects heavy. "The care of all the churches",--now over 70 in number and increasing--especially the past year, when they have needed care in so many respects, has been a blessed but a heavy burden. They have been poor, and needed to be fed and clothed, in many cases; they have been unable to meet their pledges to their ministers, and the ministers needed to be encouraged and cared for; vacancies occurred, and ministers outside feared to come in among us, and so I could not fill these vacant places. They cried; I heard and was unable to help them, otherwise than to comfort and encourage them to hold on till the trial should be overpast. Thus it has been a year of trials, toil, and some trouble, but a year rich in the blessings of Heaven. One boast I have to make for my brethren, the missionaries; not one man of them has left his post during the year on account of the discouragements by which they were surrounded. One or two trembled a little, but a few words of cheer dispelled their fears or strengthened their hearts."

The very next month (October '75) there are two more communications from Mr. Gates. The first reports a missionary tour as follows:

"Shall I give you a sketch of a late trip to the Re-

publican Valley? On the 2d of July I went to Harvard, 136 miles by railroad; thence to Fairfield, fourteen miles, by private team, riding the last four miles in a terrific thunderstorm, and arrived at Brother Fugh's at half past nine, evening, wet, but safe and sound. Looked over this field, and on the 3d, preached and administered communion, receiving two members. Sabbath, July 4th, was rainy, but we had a fair congregation. Monday it continued to rain. Tuesday morning I started to return home, the rain having raised the streams so as to be impassable; but learning that Deacon Royal Buck, of Red Willow, was to be at Plum Creek Station, on the Union Pacific, that evening, I changed my course and made my way thither, arriving at half past one at night. Finding the deacon, his wife and daughter waiting at the station, we rested till five o'clock, when we set out in a double covered carriage, drove ten miles, and camped for breakfast, prepared by the ladies, at a fire on the prairie. (We had brought wood, water and provisions with us). We did the same thing at noon and night, making about thirty five miles that day. After supper the ladies made up a bed for themselves in the carriage, and one for the deacon and myself on the ground under the carriage. The horses were "lariated" out on the prairie, and at dark we consigned ourselves to rest under the open canopy of heaven, trusting in him who rules above and below for protection from the elements and from animals. These latter were more dreaded from our having learned the startling fact, that four men had lately died in that valley

from hydrophobia, caused by the bites of skunks while sleeping on the prairie. But God, who is kind to all, watched over us, and gave us quiet rest. With the break of day we were up and on our way for Indianola, thirty miles, to dinner--having breakfasted, as the day before, after a ride of ten or twelve miles. Rested during the afternoon, and at eight preached in the courthouse to a large audience. Next morning, 9th, rode to Valley Grange, fifteen miles west, and in the evening preached in the only schoolhouse (a sod one) in the county.. At the close of the service we organized a church of ten members, made up of persons of unusual intelligence and enterprise. On the 10th, returned to Red Willow, ten miles, in an ox wagon, with Mr. and Mrs. Nettleton formerly from Illinois, teachers in a high school there. The day was comfortable, and the company agreeable, and the ride pleasant. In the evening preached to a good audience.

Sabbath, 11th, was a fair day. We held a county meeting in a fine grove near the center of the county, and had a good audience, some coming ten miles to the meeting. Here we expected to form a church, but on the whole thought best to defer it. In the evening, held a meeting at Indianola, organized a church of seventeen members, and preached to a large and interesting assembly. These two churches, with probably a third to be organized, present a very interesting field to the ambition of some devoted, faithful worker for Christ and souls. Who will come and care for those sheep in the wilderness? Monday I rested, expecting to leave at five o'clock the next day, but in the afternoon a smart shower passed over, with thunder and lightning. The next

morning, when just ready to start, I heard that during the shower the day before a herder, about four miles distant, was killed by lightning, and they wished me to attend the funeral. Of course I stayed and did what I could to comfort the bereaved ones--a wife and son. That night--having prevailed on the stage proprietor to leave earlier than usual--we started at half past twelve and rode to Arapahoe, thirty miles, to breakfast; then forty miles more, to Plum Creek, by five in the afternoon; and thence to Kearney Junction, thirty five miles more, making one hundred and five miles--seventy of them by team. Weary, I rested well, and reached home, 204 miles, the next day, 14th, having been absent twelve days, travelled 850 miles,--500 by team carriage,--preached eight times, attended one funeral, and organized two churches."

The second report for October of '75 is an appreciation of the relief sent to Nebraska from the East. The Superintendent writes:

"Permit me to say a few words in reference to the distribution of "relief goods and moneys" in this stricken state. Through the Hon. Alpheus Hardy, of Boston, we have received about the equivalent of 200 barrels or 20 tons of clothing, and some \$1,500 in money--the contribution of New England, and mainly from the Congregational churches; and I gather that this is only a part of what has been sent out. The influence of this generosity on the people out here has been very great.

First: It has comforted many suffering ones; covering nakedness, assuaging hunger, furnishing medicine and deli-

cacies to the sick, paying for medical attendance, providing fuel, and in some cases seed, to the needy. (See Matt. xxv. 34-40.)

Secondly: It has (as some one in writing to me said) sweetened the work of our missionaries very much, by enabling them to relieve the suffering and destitution which they saw on every side, and which, before this came, they were wholly unable to help, and by drawing the people to them in their distresses. Could the expressions of gratitude called out by the timely aid brought to them by the missionaries be gathered together, they would make many volumes. Multitudes who were wont to look upon the minister as a burden on the community, have changed their views when they have seen him, like an angel of mercy, visiting them with food and clothing, searching out and supplying their wants, In some instances, where opposition had hindered our work it has been not only removed, but converted into warm friendship.

Thirdly: It has set on foot a widespread inquiry "What is this Congregationalism, which not only comes among us bringing the gospel in all its fulness and freeness, but in this time of our need feeds and clothes and cares for us--not only for its friends and supporters, but also for its rivals, opponents, and enemies?" Applications come to me for documents illustrating the nature of our system. So that while we have been relieving distress, we have been unconsciously placing our system of religion at a great advantage among the people. New England, which by many has been regarded as the fountain of all evil in politics and

religion, is seen to be a fountain of benevolence and mercy; and some have come to think that the tree which bears such good fruits cannot be a bad tree. Good old New England! May she live to bear much more such fruit!"

The fourth report from Superintendent Gates, published in 1875, the last in December, is the call for workers. The communication is as follows:

"Within the quarter it has been my privilege to aid in the formation of four new churches, viz: Valley Grange, of nine members; Indianola, of seventeen members; Buda Flats, of fourteen members; and Summit, of twenty members. A branch church of six members was organized by Brother Maxwell, August 8, in the northwest part of Webster County. The churches at Sutton, Hastings, Kearney Junction, and Ashland are moving in the matter of building houses of worship."

There are about half a dozen men now in correspondence with me relative to coming to this state as ministers or missionaries. I hope some of them will come and supply some of the seventeen churches now vacant, constituting eleven fields of labor. We need far more, for new openings, which we dare not enter while the treasury is empty. But it is very hard to say no to those who beg me to send them preachers.

During the past quarter the harvest question has been decided. The locusts in the early part of the season did some damage, especially in the southeastern part of the state. In three or four counties they took all the first planting and seeding, and when they flew they alighted in some other places, injuring--in some places destroying--the crops; and later in the season they came down on the country around

Grand Island, but did little damage as compared with last year. Later in the season the excessive wet weather troubled the farmers and injured the harvested grain a good deal; but, after all the deductions, a good crop has been secured, and there will be no need of suffering during the approaching winter.

Yet on the question of ministerial support several things are to be taken into the account. I. The indebtedness incurred last year to support families. In many cases the payments will take all the people can spare. 2. In their poverty last year our people became very much reduced in clothing and other necessities of life, which they will now try to replace. 3. Their arrearages on land, farm machinery, etc., which should have been paid last year, will be added to the payments of this year; and, 4. The experience of last year warns the people to be prepared for a recurrence by laying by a supply. All these considerations should be taken into the account when estimating the ability or willingness of the people to do for their ministers."

So the work continues in '76 and '77; and in 1878 Superintendent Gates is still in the work, pleading all the while for more ministers to meet the needs of the incoming tide of population. In May of 1878 he writes:

"I hope the Executive Committee will take into view the unprecedented immigration to this state (Nebraska) this year. It is perfectly tremendous. Our railroads are crowded; our villages are overflowing with newcomers till they actually find it difficult to get places to sleep. I

see it estimated that our population will be increased 69 per cent. during the present year, and from what I see I should not be surprised if it should be even so. This immigration will eventually strengthen us; but for the time being, if we do the work which Providence gives us to do, what we can do better than any other agency, and which the people are pleading with us to do, it will call for a considerable increase of funds and men. In my March report, I modestly asked for twenty men; since then, and in view of the possible addition of 20,000 to our population, this year, I have felt as if I should rejoice, if I could have twice that number of men. Oh! it makes my heart ache to see the needs and opportunities which we cannot meet and improve."

In March of '79 he writes of the German work of the states:

A brief review of the work among the Germans in this state, which we have pursued so cautiously during the past five years, shows these results: Rev. C.F. Veitz was commissioned, Aug. 1, 1873, to work among the Germans in the vicinity of Crete. In 1875 we organized two churches, Clive Branch, and Buda Flats. In 1876, three more, Crete, Lincoln, and Scott Precinct, in all five. We have spent on these five churches, during the five and a half years, \$4,375, or an average of about \$1,000 a year, beginning with \$400 to one man in 1873, rising to \$1,350 to four men in 1876, and lessening to \$250 to one man in 1878.

As to churches: none in 1873; now five, with 104 members, and five or six out stations. Three of these churches

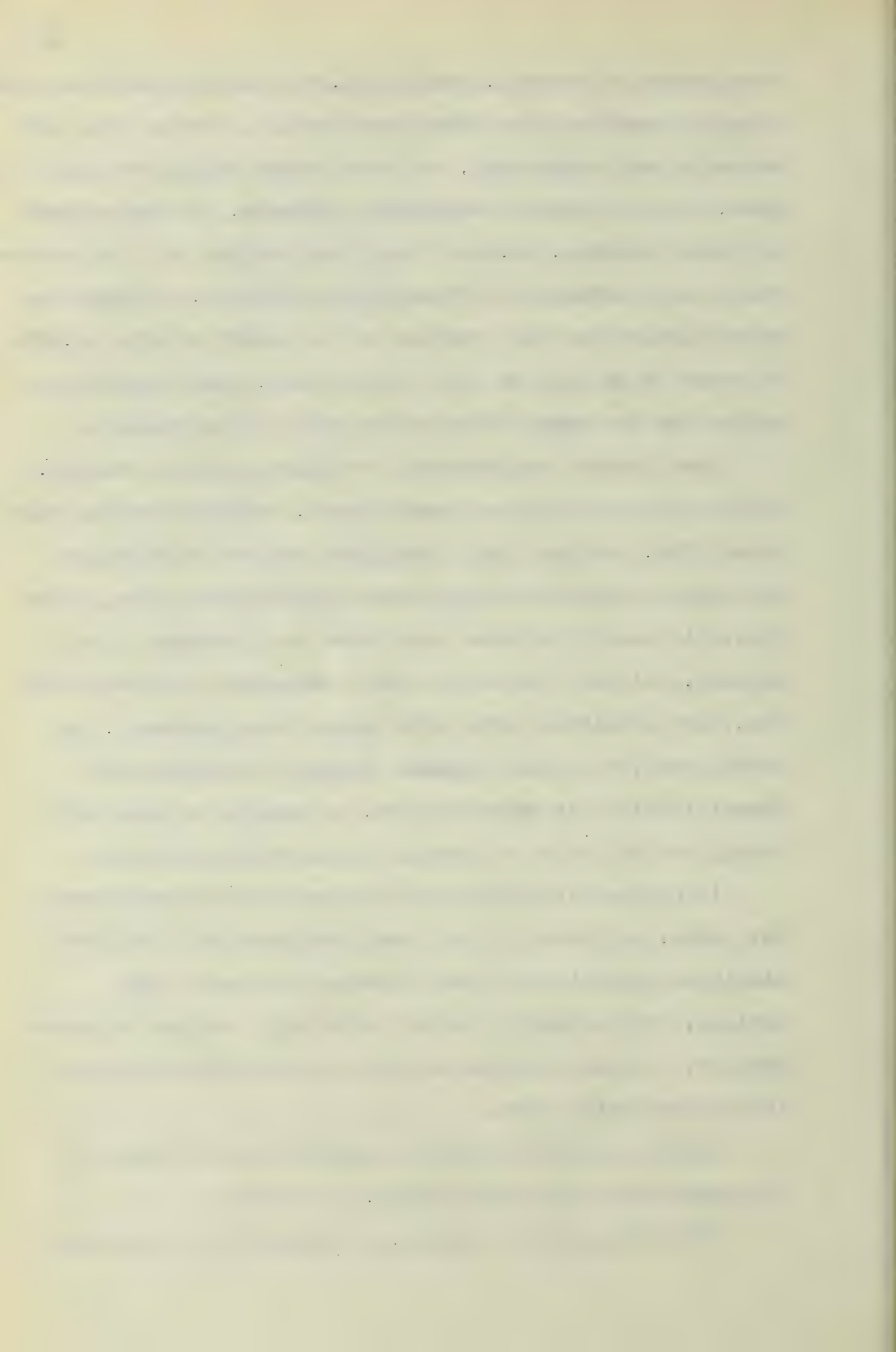
have houses of worship, costing \$2,600, and four of them have regular preaching; the other occasionally. Two of them are strictly self supporting, and have raised during the past year, for building and benevolent purposes, and the support of their minister, \$2,443. They have besides all this undertaken the endowment of a Theological Seminary, and have secured pledges for that purpose to the amount of over \$6,000. It seems to me this is not a bad showing, and a pretty fair return for the expenditure on the part of the Society.

Last Sabbath we dedicated the third house of worship, that built by the Olive Branch church, costing thus far only about \$700, and paid for; though one man has to mortgage his farm to raise the money hoped for from the Union. Buda Flats did nearly the same, and these two churches of 43 members, half of whom still live in dug-outs, besides building, have subscribed over \$800 toward their seminary, and given over two dollars a member toward the erection of "Merrill Hall" for Doane College, an example of liberality worthy the imitation of some of the American churches."

In October of 1879 there is an article by Superintendent Gates, published in the Home Missionary on "The Home Missionary Work in the Newer States." It was a good article, but perhaps it is not worth while to make extracts from it. It may be found in full in the October number of 1879 as indicated above.

Again in March of 1880 the Superintendent writes of "Nebraska as a Missionary Field", as follows:

"Nebraska is a fine state, and bound to be fully set-



tled; for almost every acre of land is capable of cultivation, and rich in productive powers.

1. Its climate is, on the whole, the finest I have seen in any of the Western states. Our weather has been for some time past more like September or October than January. As I rode along yesterday I saw farmers in their fields gathering corn and preparing their fields for the new crop.

The roads are dry, hard, and dusty, like summer.

2. The excellencies of our soil and climate are being appreciated, and thousands and tens of thousands, up to nearly 100,000, have come to our state to make their homes, the past year, with the prospect of still larger accessions in the coming year. The coming census is expected to reach very nearly 500,000.

3. These new and large additions to our population call for new and large additions to our gospel force. A large proportion of these new comers go to the frontier and make their homes on the new lands, where hitherto nothing has been done to provide the gospel for the people--calling for new men, and new preaching stations, an enlargement of our work. To neglect these new comers now, is to let the enemy have all the chance he asks to lead them away from Christ and the truth. They ought to be followed at once by the missionary, the church, and the sabbath school. The seed of the Word should be cast into the new soil before it become possessed with the seeds of error.

4. Our present force is not only inadequate to make this advance, but we are falling behind. Although we have about

our usual number of men, our force now in Nebraska is inadequate to our present wants--to supply our already opened fields--by about ten men; ten fields are now vacant, needing ten men to fill them; and in addition to these we need at least ten men for the frontier, to open new fields.

The present is our golden opportunity. Nebraska is the farthest west of the new states well adapted to agriculture. Beyond it the country is unsuited to such purposes. Immigration must to a great extent halt on this frontier, and the new lands of this state be taken up rapidly. Hence we should watch carefully this work, and meet the wants of this rapidly accumulating population.

5. What we want. We want stalwart, bold, self-denying, good common sense men--men who are not afraid of hardships; men who can stand alone if need be; men who love to go ahead and lay foundations; men who seek to save others and glorify God; men who have, or will have wives, who will always and everywhere, under all circumstances, stand shoulder to shoulder with their husbands in God's work--help-meets indeed. With such we can do for this state much such a work as the Iowa Band did for Iowa.

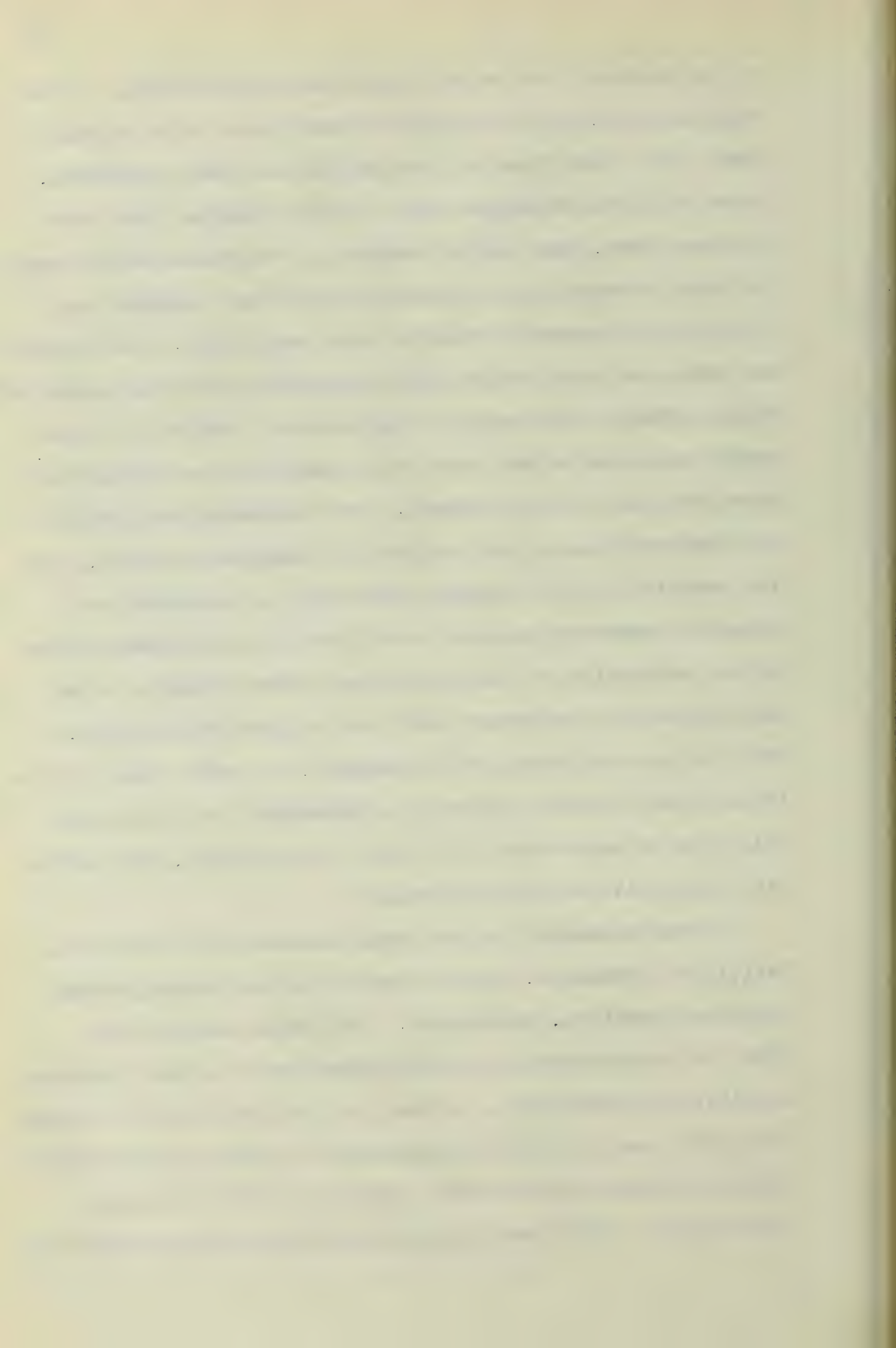
May God put it into the hearts of many to consecrate themselves to this work, and then bless them in it."

The Superintendency of Mr. Gates covered a period of seven years, closing in 1881. The verdict of the New York officers respecting his work is given in their annual report (July '81) as follows:

"Rev. H. H. Gates, who has had the superintendency of the work in this state for seven years, has been constrained

by the state of his health, and that of his family, to resign his post, and his official term closed with February last. With what fidelity his labors have been performed, those who have witnessed them, and the results that have followed them, bear ample testimony. "In these seven years", he says, "seventy eight churches have been organized and thirty eight houses of worship have been built. The churches have more than doubled their membership and the amount of their gifts to the cause of benevolence. Our work in the state has never before been so promising and so highly appreciated as it is at present. Our ecclesiastical polity, our doctrinal basis, our methods of missionary action, and the tenacity of our purpose with which we prosecute our plans to permanent success, have given us a favorable place in the estimation of the public, and have opened to us so many doors for missionary work that we have been unable, with the men and money at our command, to enter them. It is to be hoped that the future Superintendent for this state will have an ample supply of both, and that God, will crown his labors with abundant success."

He was succeeded in the superintendency by Charles W. Merrill of Minnesota, and now pastor of the Congregational church at Saratoga, California. Mr. Gates dropped down from the superintendency of Home Missions to a Home Missionary field in David City. He was in this field for two years. No report from the field is published. After his pastorate here he returned to the East, locating at West Hartland, Connecticut. While residing here he supplied the church for



two years, '84-'86. In 1889 he moved to Medford, Massachusetts, and this was his home during the remainder of his life. He died of Heart's Disease Feb. 7, 1901 at the age of 80 years, 8 months, 6 days.

It is not difficult to get from these records a fairly accurate picture of the man. He was of large build, physically and otherwise. He had a fine face, and appeared, as he was, a man of intelligence and force of character. He easily secured the attention and confidence of people. He was always diligent and hopeful, with a vision of the things that should be and could be accomplished.

He was a born missionary. He had a genius for religious pioneering. He did well as a superintendent for Home Missions. His term of service, however, was too short to show what there was in him for this sort of work.

He gave in all about thirty years of service to the West.

For twelve years he assisted in the laying of the foundations of our Christian institutions here in Iowa. He left his mark permanently on three great states of the middle west.

Probably he made the deepest impression on the then plastic state of Nebraska. He left his name upon one of the institutions of that state--the Gates Academy at Neligh. He was one of the builders of the commonwealth of Iowa.

Seventh Sketch,

GEORGE G. RICE.

We are fortunate in having a large amount of autobiographical material for this sketch. In answer to my request two or three years ago for such material, father Rice wrote:

"It may be of interest to you, tho not of any special use in your work, if I give you in a few words a glimpse of my family and personal history. The numerous Rice family that has spread over the country descended from Edmond Rice, who came from England and settled in Sudsbury, Massachusetts in 1639--a plain Christian man who served as deacon of this church. Among his descendants have been a number of ministers. One of them, Luther Rice, one of the first band of missionaries who sailed for India in 1812, and on his trip became a Baptist. Returning to this country he aroused the missionary spirit among the Baptists. Among the descendants of Edmond Rice deacons in Congregational churches and elders in Presbyterian churches have been numerous.

Of my mother's ancestry, I have little knowledge before her grandfather, deacon David Twitchell, who died about 1790. Before his death he wrote and had printed a document entitled 'Deacon David Twitchel's Dying Advise to his Children'. It was read at his funeral, and a copy given as he requested to each of his descendants as far as known. In 1825 deacon Twitchel's grandchildren had it reprinted. A copy was given to me, then six years old, and I hold it to this day a sacred treasure. My life seems short when considered in years; long when I look at it in the light of events.

I was born at Wnosburg, Vermont, September 22, 1819. President Monroe had not finished his first term of office when I was a year old.

The census taken in 1820 showed a population of a little less than nine and three quarters million.

I was the seventh of a family of eleven children.

Being ambitious for a better education than the district school afforded, at the age of sixteen, by the aid of my parents, I was given a home with a family in a town where there was an Academy, and could pay my board by working out of school hours. By manual labor and teaching I was able to graduate in 1845 from the University of Vermont. Following this, two years were spent teaching in the state of Maryland. I entered Union Theological Seminary, New York City in 1847, and graduated in 1850. Soon after I received commission from the Home Missionary Society to labor in Iowa, but spent the summer in New York, supplying vacant churches at that vicinity. In September I turned my face westward, and November 1st, began preaching for the Congregational church in Fairfield, my first church.

Before leaving New York for Iowa, a minister from Iowa City called on me, and set in a strong light the claims of western Iowa then peopled by thousands of Mormons, who were annually moving on to Salt Lake, and their places were being taken by an anti-Mormon people, and no one to care for their souls, and urged that instead of stopping in the eastern part of the state, I continue my journey to the Missouri River.

The next time I met Dr. Badger, Home Missionary Secre-

tary, we consulted the map, and discussed Iowa east and west. Dr. Badger however, said that Superintendent J.A. Reed would soon make a tour of observation in western Iowa, and they would wait his report before sending anyone into that region.

It was owing to my attention being called to this region at that time that led to my coming here (Council Bluffs) a little more than a year later.

Soon after my settlement in Fairfield, Superintendent Reed and George B. Hitchcock of Waddyville make the tour (See sketch Julius A. Reed) in an immigrant wagon; spent a Sabbath and preached at Manesville (Council Bluffs); visited a number of Mormon settlements, called camps; visited Civil Bend--the colony being formed by Geo. D. Gaston and Rev. John Todd, and afterwards removed to Tabor.

Several times during the year that I was at Fairfield Superintendent Reed and myself met, and the subject of western Iowa as a missionary field came up, and I saw that he had got it into his head that it was foreordained that I should come here. As I was a single man I could do it without sacrifice.

Before the close of my year in Fairfield a change being decided upon, it was arranged with Superintendent Reed that I would, the Lord helping me, give myself to this new field. I purchased a buggy; a second hand harness was given me; I already had a horse; my books were packed in boxes to be sent by river by way of St. Louis to Manesville. The third of November I preached my parting sermon, and on the 6th was ready to start on my journey.

The thoughtful people anticipated my future wants and

loaded me with kindnesses. Mrs. J. A. Reed gave me a pair of blankets and a bed tick which I was told I could fill with prairie hay. Pillows, sheets and comforters were given for they were sure I would have to look out for myself, and they were not far from right. I was also supplied with abundance of provisions, which not only served for dinner on the prairie, but sometimes for supper and breakfast where I spent the night.

A Clerk in the courthouse, who had just been over the road, and for purposes of his own, had made full notes, drew a map of the road; gave the stopping places, and names of the owners, gave all the roads that branched from the main road. This was of great use, and saved me more than once from being lost. After leaving there were many interesting incidents on the road, but I will only speak of my experience at Des Moines.

Reached Des Moines Saturday November 9th; left my horse at the hotel, and called on Rev. Mr. Bird (Pastor of what is now the Central Presbyterian church at Des Moines) who was confined to the house suffering from neuralgia. He invited me to stay at his house, and preach for him Sunday. I was also invited to preach for Elder Nash, a Baptist brother. A brick, one-story house used for Court, school, and church, was the place of meeting. Here I spoke three times; here two denominations held service each Sabbath at different hours, nearly the same people attending all the services. In fact it was one congregation and two churches.

Monday morning Elder Nash met me at the hotel where my horse was kept to accompany me to the ferry. To our dismay the boats were laid up for the winter, and to ford the Raccoon river was the only alternative. This seemed formidable for late rains had kept up the streams. The place where the stream could be forded was pointed out, the loose contents in the buggy were piled on the seat. Everything ready, I started in with eye fixed on the point of landing. In the middle of the stream it was all the horse could do to keep from goin down. However I got safe to land, boots filled with water, and wet to the knees. The next house was ten miles distant, and away from the road. I emptied my boots, wrapped myself in a blanket, and rode till I stopped for the night at a farm house one mile south of Winterset.

The journey from Des Moines to the Missouri river took five days of hard travel. One day was lost at Middle River--delayed by a storm of mixed rain and snow. Traveling over twenty five and thirty five miles of prairie without meeting a human being or any sign of life was a good deal tedious, but the thot that there would be a resting place at the close of the day kept up the spirits.

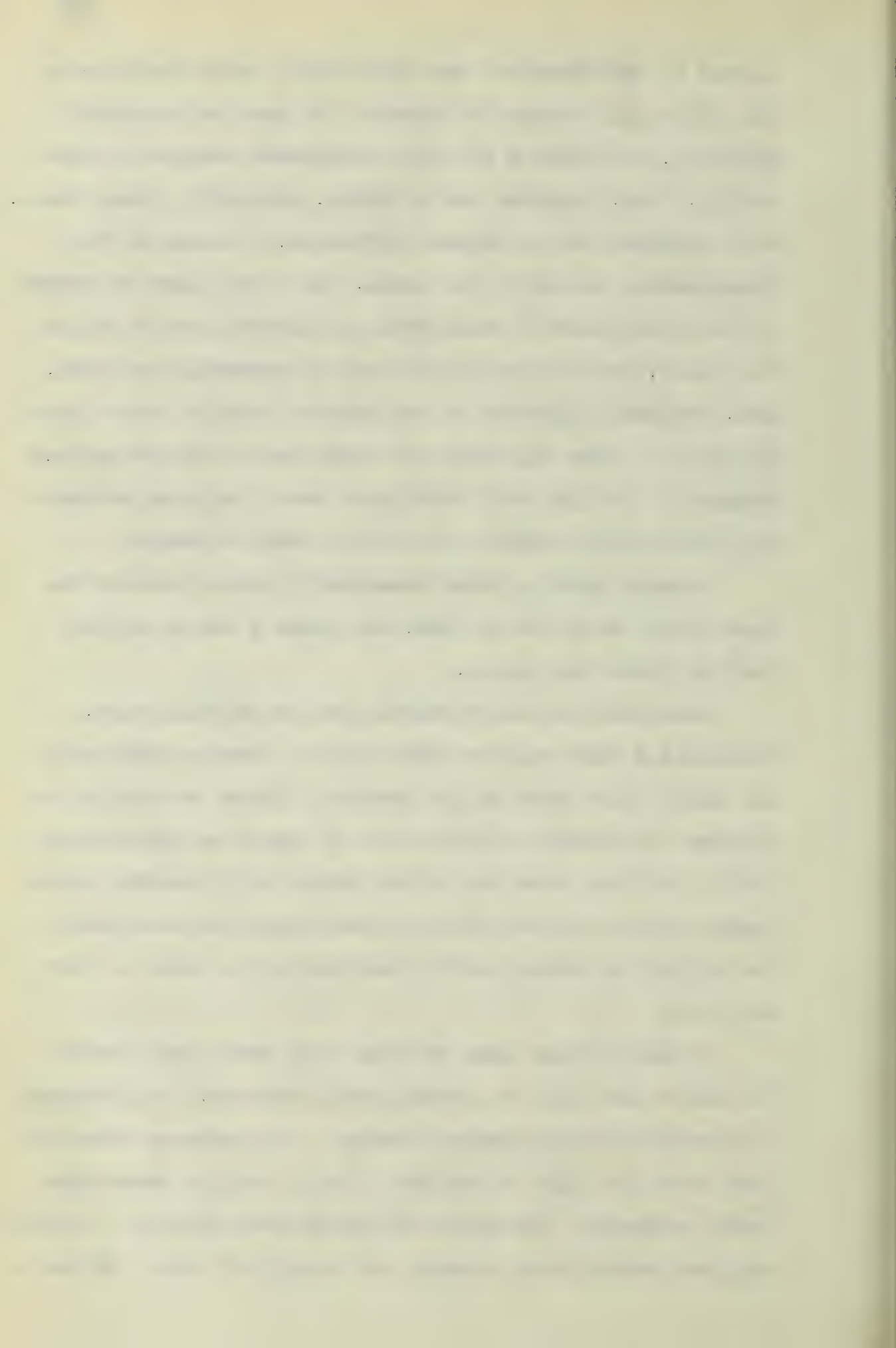
Kanesville was reached about eight o'clock Saturday evening November 15, 1851. Put up at the Bluffs House, a two story log building; a supper of venison, light biscuits butter and honey was much enjoyed. I was informed that the rooms were all filled with permanent boarders. I inquired about Mr. J. B. Ferguson, a gentleman to whom I had a

letter of introduction; was told that I would find him in his store just across the street. He gave me a cordial greeting, and took me into the apartments occupied by his family. Mrs. Ferguson was a bright, sprightly, young woman, well educated and an earnest Christian, a member of the Presbyterian church in St. Louis. As I was about to return to the hotel where I would with my blankets make a bed on the floor, as I had sometimes done in crossing the state, Mrs. Ferguson suggested to her husband that he make a place for me in a room adjoining his store used to throw useless trumpery. In this well ventilated room I enjoyed refreshing sleep night after night for the next few weeks.

Sabbath morning after breakfast I took a look at the town which was to be my home, and where I was by divine help to plant the Gospel.

Merchants had their stores open as on other days. Blacksmiths were busy in their shops. Farmers with loads of wood or corn were on the streets. There was nothing to suggest the Sabbath. All in all it seemed an unpromising field, but they were our fellow beings with immortal souls, worth saving, and one who had known forgiving love should be willing to forego worldly comforts if he could do them any good.

I learned that some of those that brot their loads to market came also to attend public service. Mr. Ferguson went with me to the Mormon service. The audience room had been used the night before for a ball, and the seats were being replaced. The house was pretty well filled. I should say two hundred were present, and nearly all men. It was a



testimony meeting. One after another testified of his loyalty to the church, and submission to Council, which meant obedience to those in authority.

I wanted to have a conference with Brother Todd, and after studying Kanesville a day or two, I went to Civil Bend. Seven miles down the river was Traders Point. The Indian trader in Belview had for years run a branch store there, hence its name. Three enterprising men from the East had selected this spot as the one foreordained to be the site of a great city, and about twenty "Gentile" families had settled there. I arranged to preach here on a week day evening once every week, which I did to a fair congregation, and while the river was frozen had a good delegation from the Presbyterian mission across the river in Belview.

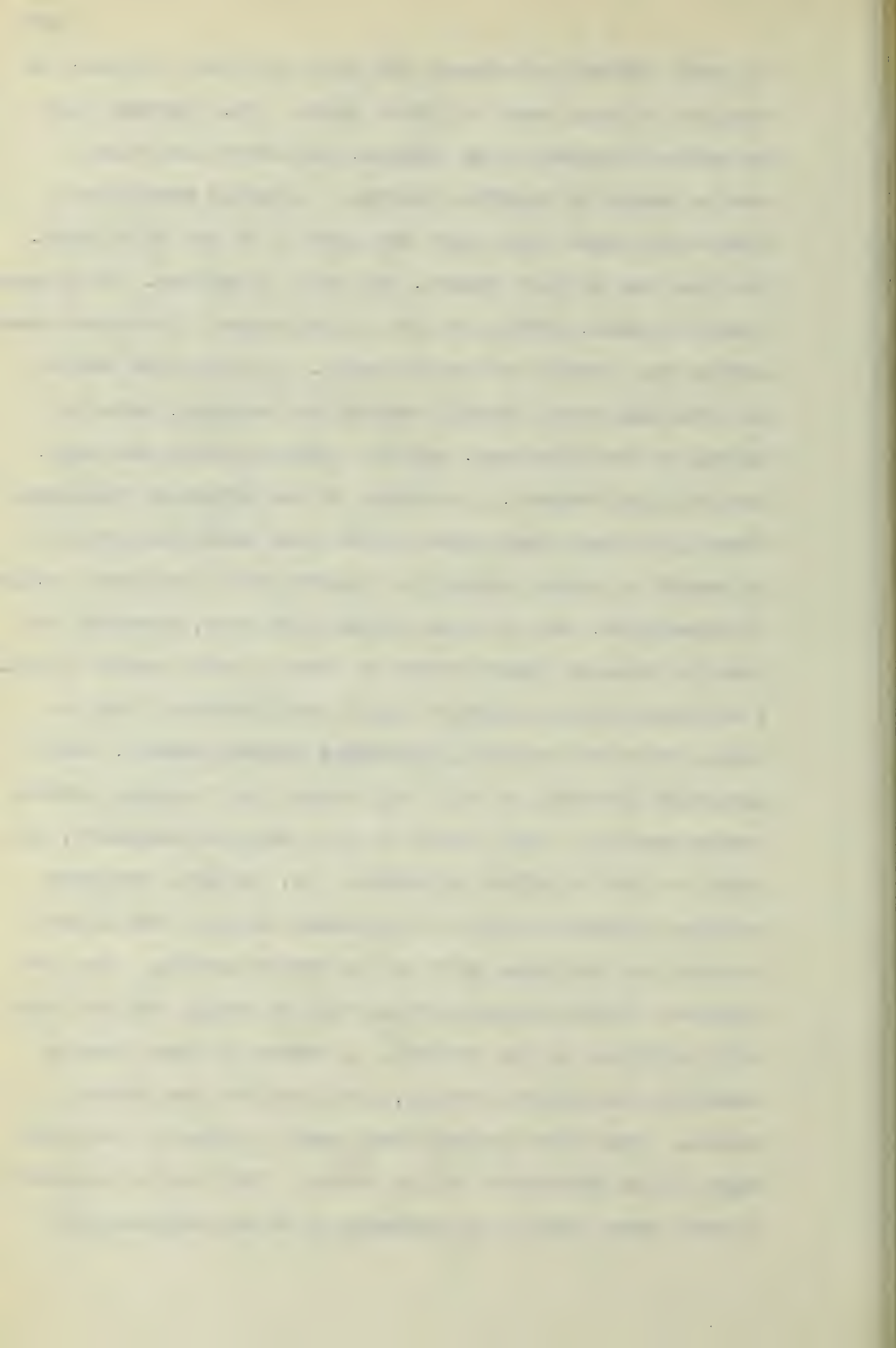
Ten miles further down the river was a few New England families who had begun another town at Florence. Brother Todd had labored here, and there were hopeful conversions, and a church of much promise had been organized. (I may say here that the high water of the next June destroyed both Florence and Traders Point).

I spent a day and two nights at Civil Bend, and was refreshed by fellowship with those warm hearted consecrated Christians.

Monday I returned to Kanesville, and called on Gentile families, and felt the need of a place where we could have regular services.

We were given the use of the Mormon assembly room for

the next Sabbath afternoon, but this could not continue as they had so many uses for their house. Mr. Ferguson took an active interest in my mission, and after more than a week's search he reported success. A family occupying a double log house would rent one part of it for \$4 a month. The room was 16 feet square, and had a fireplace. This room I made my home, putting my bed in one corner, purchased some cotton wood boards for making seats. In this room was to be preaching every Sabbath morning and evening, Sabbath school in the afternoon, and the regular prayer meeting. Rev. William Simpson, a minister of the Methodist Episcopal church, who had some months before come into this locality in search of stolen horses had located with his young family in Kanessville, but had done little work here, spending his time in Freemont County where he found a more hopeful field. I arranged with him that we would work together; that he should take the services, including Sabbath School, every alternate Sabbath; we will both attend the Thursday evening prayer meeting. This proved to be a happy arrangement, and added to the Christian influence. Mr. and Mrs. Ferguson and Mrs. Simpson taught in the Sunday School; were always present and took some part in the prayer meeting. The attendance at the morning service will be small, but the room will be filled in the evening. A number of young people came into the prayer meeting, and also into the Sunday School. Some boys who had never read a verse in the Bible began to be interested in its study. With this arrangement I could spend half of my Sabbaths in other settlements."



Mr. Rice's commission, dated Nov. 15, 1851, is for "destitutions in Pottawattamie County and vicinity".

"Of the outside communities visited, "Harris Grove" says Mr. Rice, "had the largest population, and the largest number of Gentiles, that is non-Mormons. Once in four weeks I spent the Sabbath here or at Rocky Ford, a community of some twenty families. Monday, Tuesday and Wednesday evenings preached where there were little groups of people, getting home in time for prayer meeting. The next Sabbath off made about the same rounds in another direction. Thus the long, cold winter passed away, and we felt some good was being done. As spring approached, all interest was centered on the coming emigration. Before the end of March the covered wagons began to come in, and fill up the glens and sheltered places. The spring was cold, and it was into May before there was sufficient grass to subsist the teams starting across the plains.

The emigration was large, and at one time there were thousands of canvass covered wagons scattered over the prairies. Boats came daily from St. Louis with full loads of immigrants and supplies ordered by the merchants for every company must take provisions from here to last to the Pacific Coast.

The river was crossed by flat boats, and some three weeks passed before all had gone over. The Mormons who were going to Salt Lake started late in June."

Mr. Rice gives a fuller description of the conditions in the spring of 1852 in his first report published in the June issue of the Home Missionary as follows:

"We were quite isolated during the winter season. We have the Indians on the West, and 150 miles of mostly uninhabited prairie on the East. Of course, there can be but little intercourse abroad. It is expected that in a few weeks emigrants for the Pacific coast, will begin to flock in here. Here are hundreds, and I think I might say thousands, who are preparing to emigrate to Utah, California, and Oregon this spring. The Mormons are preparing to leave in a body, and are very active in getting ready their outfit. Every one who can handle a mechanic's tool is engaged in making wagons, which are to cross the Rocky Mountains. The din and bustle of business here would make one think he was in some manufacturing town of New England, instead of an isolated town--isolated in winter, but in summer, steamboats come up here from St. Louis.

With the natural features of this country I am more and more pleased. The Missouri Bluffs, two to six miles back from the river, are of exceeding beauty from whatever point you choose to view them. The country is so rolling and the streams so rapid, I am confident it must be healthy; and the appearance of the people who have lived here is evidence of this. But few parts of the West present so many natural advantages to invite settlers as this, and without doubt here will soon be seen a dense population. A large immigration to settle in this part of the state is looked for next summer.

Of the moral aspects here, a longer acquaintance has not given me any more favorable impression. The more I become acquainted with the Mormons, the more I see that

their works are "only evil continually". They have a meeting on Sabbath forenoon; but they make no distinction, but mix up secular business with their worship. They say that all their business is for the church, and is alike sacred to them. Stores are opened on the Sabbath, and during all its sacred hours you may hear the sound of the ax and the hammer. Neither business nor pleasure stops for the Sabbath here. I believe the Mormons guilty of nearly all the charges urged against them. That they practice polygamy, is now notorious; and very recently an article in defence of it was published in their paper here. The leaders teach the people that God is about to destroy all of this nation who do not embrace the Mormon faith, and that they will then take possession of this whole land; hence they look upon us as a doomed people, out of the pale of mercy, and that they are under no moral obligation to show us any mercy. It is this sentiment that has caused the disturbances between the Mormons and others wherever they have lived; for they believe they need not be very scrupulous in their dealings with those whom God has doomed to destruction, and whose possessions he has given to them. They profess that they are only going to the Valley of the Salt Lake 'till the "calamities be overpast," which God is about to send upon this nation, and the way is prepared for them to come back and possess the land. Many have told me that they had no idea what the Mormon doctrines were 'till they came out here among them; that those who proselyted them, concealed their true doctrines. Yet very few, after they have made this

confession, will renounce Mormonism. A few, I trust, will do it. It seems to spoil a man to become a Mormon; even if he renounces it, he can never get it out of his system. It is like leprosy, and clings to him 'till he fairly rots out. The mass of them are dupes to the system, and trembling slaves to their leaders.

The leaders are despots, and rule their people with a rod of iron--who fear their curses as much as ever the dupes of Romanism did that of the Pope. Their preaching consists principally in enforcing the duty of paying tithes, and obeying the counsels of their leaders; and they are made to believe that if they disobey Council, the fate of Korah will be visited upon them. The people dare not give or attend parties without permission, and tickets to balls or parties must contain on them "Permitted by Council". To speak against the authorities is a crime that must be atoned for by the payment of money. They usually punish by fines, and those who refuse to pay fines are excommunicated. Nearly all are addicted to the use of profane language, from the man of gray hairs down to the prattling child. Yet they style themselves "Latter-Day Saints", and claim that they are the only true worshipers of God upon earth, and they denoninate all those "Gentiles" or heathen, who are not of their faith."

Continuing his autobiography, Mr. Rice says:

"In the summer of 1852 I went across the state and attended the Association at Muscatine, slipped over into Illinois; met my betrothed at her brother's house where we were married, and made our bridal trip across the state in a light covered wagon drawn by two horses; one horse and the wagon being loaned to me gratuitously by a Mankato merchant."

This meagre account of the wedding is supplemented by father Rice, 60 years later. He says: "My wife, Martha Cecelia Durant of French-Huguenot extraction, was born in Ware, Mass., was educated in the public school and Wilbraham Academy. In 1842 the family removed to St. Charles, Ill. For eight years she taught in the public schools in Chicago. We were married at her home in St. Charles, Ill. May 26, 1852. Our journey west was as far as Rockford by rail; from Rockford to Davenport by stage, and from Davenport to Council Bluffs by private conveyance."

While on this trip Mr. Rice reports (Sept. '52) as follows:

"I spend half of my Sabbaths in Kainesville, and the other half in different places. I expect they will be supplied with preaching in Kainesville, nearly every Sabbath till I return, by ministers stopping there on their way to California. My congregations, at most points where I have preached, have gradually increased. In Kainesville, the few last Sabbaths, our congregation was quite large. The house we had occupied became too small, and we engaged a large hall which was built for a dancing hall. This hall was well filled the last Sabbath I spent there. A large portion of the congregation consisted of emigrants to California and Oregon.

I have been forcibly struck with the powerful influence a few decided Christians may have in such a community as this. A company of decided Christians, bound for California, came to Kainesville about the first of March, to wait there until grass should grow, so as to enable them to start on their journey across the Plains. They strictly observed the Sabbath, and attended public worship. The result was, that our town was more quiet than it had been on the Sabbath, and numbers came out to meeting who had not

been seen there before. This little company of strangers had a marked and decided influence upon the whole community. Would that all professing Christians would feel how much influence they exert, for good or for evil, when they are abroad, and would be as careful when abroad as when at home. One of our greatest trials on the frontiers has been the unchristian conduct of professors of religion, who, when they come among us, lay aside all religion. We have many such.

The population here is so changing, that I cannot count much upon the future. The field I occupy may be truly called a hard one, and I cannot flatter myself that I shall be free from severe trials for some time to come. The influence of Mormonism and Infidelity has a deep root here. But I do not feel like abandoning this field, nor have I ever regretted coming into it. If the Lord shall make me an instrument of good, it is all I ask."

On his return from his trip to eastern Iowa and Illinois Mr. Rice writes, continuing his autobiography as follows:

"It was just as the last of the Mormons were leaving for Salt Lake, I came back with Mrs. Rice. It was a scene of desolation. More than two thousand persons had wintered here, now scarcely more than three hundred were left. There were empty cabins, and litter of all kinds scattered about. Worst of all Mr. Ferguson had sent his household goods down the river, and was just starting with his family for St. Louis.

We boarded with a family belonging to the Christian church while we were having our cabin put in order. Their

optimism was a help to us, and they proved fast friends and helpers to the end of their lives.

Before starting east one of the best and centrally situated houses, built of hewn logs, with some local help, was bought to be used by the Methodist church and ourselves for meetings.

New families kept coming in; empty cabins were repaired and occupied. Before winter the town had greatly improved in appearance and character. Some good, christian people were here. There was a better attendance at all church services, including the Sabbath school and prayer meeting.

When we talked of a church nearly every professor would say 'We expect to pass on in the spring'. We were thankful to have them with us for a short time".

Shortly after returning with his bride Mr. Rice reports (December '52) as follows:

"When I last wrote you, I was absent from my field of labor. After attending the meeting of the General Association of Iowa, at Muscatine, I returned, with Mrs. Rice, to this place. We arrived here in health and safety, having been absent eight weeks, Muscatine, the place of meeting of the Association, is 350 miles from this place. I made the journey with my own conveyance; that being easier, cheaper and equally as expeditious as the public conveyances.

The stage fare from here to Burlington, or Keokuk, is \$15, and eight working days are occupied in making the journey, five days being occupied in traveling the first 150 miles from this point. Board would amount to about the same as stage fare, making the expense about \$25 or \$30.

The journey by the river, from here to St. Louis, when there is a good stage of water, occupies from three to five days, but the passage up the river to this point, occupies from fourteen to twenty days. I believe no boat has come up from St. Louis this season, in less than fourteen days. The distance by river is about 800 miles. The fare from St. Louis to this place is from \$20 to \$30; the fare down the river is somewhat less. I believe I have before spoken of the Missouri River; it is the most rapid river I have ever seen.

The best way for one coming from the East to this place, unless he travels by private conveyance, is to come by way of St. Louis, and up the river. The boats on this river are generally well built, and passengers are made very comfortable on them. Some of the largest class of Mississippi River steamboats have come up here this season. The journey across the country, by stage, is performed in an uncomfortable stage, and over considerable tracts of country which are uninhabited. Sometimes it is a day's drive from one house to the next. The stage driver stops on the open prairie and feeds his horses, and takes his dinner, which he had provided for himself where he stayed the night before. At night he comes to a log cabin, not the most inviting to an Eastern man; perhaps it has but one room, and this the traveler must share with the whole family.

The expense of living here, at this time, is very great, on account of emigrants to Oregon, etc., having consumed almost everything. It is estimated that 10,000

people, having with them 20,000 head of cattle have passed through this place; all stopping here a longer or shorter time, and taking from here a stock of provisions for their long journey across the mountains. These have pretty well drained this part of the country of almost every necessary of life. For every kind of mechanical labor, too, we have to pay exceedingly high; the lumber is so scarce that it is very difficult to build. I have been obliged to act in the capacity of carpenter and mason, in fitting up my house, so that we could have a shelter from the storms. When we first came into our house, whenever we had a heavy shower of rain, we had to hurry and put things out of the way, to prevent their getting wet; but I have now patched the roof and plastered the spaces between the logs, so that we can keep comparatively dry when it rains without. Every species of lumber almost, has been used to make wagons for crossing the Rocky Mountains. Boards sell here from .25 to \$50 a thousand feet. This is from a want of mills, to meet the suddenly increased demands.

During my absence, meetings were kept up a part of the time only. The Sabbath school was also suspended. Resuming our labors on my return, was like commencing entirely anew. Those who attended our meeting and Sabbath school last winter, had gone, almost every one. The principal part of the Mormons now have left, though some remain, intending to go next spring. We have here almost an entirely new population. But, alas! the change is not so much for the better as I had hoped. When I came back, it

seemed as if Satan reigned here triumphantly. Not the least regard was paid to the Sabbath, but business moved on as at other times. Grog shops had multiplied, so that they fairly lined the streets. These grog shops were first opened to sell liquor to the emigrants; but they still continue in full operation, and multitudes here seem to have given themselves up to drinking and carousing. I hope when I write you again, to be able to tell you of some measures taken to promote temperance among us. Young men come here sober and serious minded; but soon you can discover in their countenances every mark of intemperance and dissipation. No place in the world can be worse for a young man than this.

But we are not altogether without encouragement. We have purchased a house for a place of worship, for which we paid \$125. The citizens subscribed to pay for it, and some of the emigrants passing through, aided us a little, so that it is all paid for into fourteen dollars. The Methodists occupy it with us. A few families of professing christians have come in. The Methodists have formed a Society of about ten members. We hope to be able to organize a church soon of six or eight members. We are now receiving immigration constantly. This country is destined to fill up rapidly; and let us pray and labor that it may be given to Christ."

Continuing his autobiography, Mr. Rice says:

"The emigration in the spring of 1853 was larger than ever. More gamblers and pickpockets were on hand. Gambling was carried on openly in daylight and on the side walk.

A few who left home with good outfits for crossing the plains were left here stranded. One murder was committed for money. The murderer was caught with the money in his pocket; was tried by a court appointed by a company of immigrants, convicted, and executed the same day. During the passing of the emigrants all was bustle seven days in the week. One company is worthy of note. It consisted of two parts, one an organized Congregational church with Rev. Milton S. Star pastor, the other were Scotch Covenanters. On agreement to sing only the Psalms of David, they could worship together as one church. While here they held communion. The report that came from them after their reaching Oregon, was, that after leaving their home in northern Indiana, they never failed to rest on the Sabbath and to have religious services."

The condition of things in Council Bluffs in the spring of 1853 is more fully set forth by Mr. Rice in his report published in March as follows:

"This missionary writes from the extreme western boundary of Iowa. How would you like, christian reader, to be a laborer at such a frontier station, and be subject to such discouragements as the brother whose experience is here given? It is bad enough to be alone, far out beyond the reach of ministerial intercourse, and almost beyond the remembrance of the churches; but to see, in addition, the seed which he casts upon the waters continually borne away; to labor on, and yet behold those on whom his labors are expended departing with every successive spring, never to

return, and before results can have time to mature--must require strong faith in the indestructible vitality of the truth preached, as well as a sacrifice of considerations of personal gratification. For ourselves, we cannot contemplate the condition of brethren thus situated without emotions of sympathy and heartfelt wishes that they may receive, in special measures, the fulfillment of the promise, "Lo! I am with you always"!

In my last report I mentioned that the cholera had broken out here, and that a number of persons had died. Since then its ravages have been fearful. Out of a population of 1,500 (embracing the town and immediate vicinity) about 100 died in the space of two months. Some, affrighted, left the town for a time. Yet this dispensation of Divine Providence seemed, for the most part, to be unheeded, men seemed determined that death should make no impression on their minds, and the nearer the messenger came to them the more they would drink and carouse. When one died his remains were hurried to the grave, with barely enough attendants to bury him, and he was forgotten. Sometimes the whole funeral company would be intoxicated. Fathers sometimes followed their children to the grave so intoxicated that they could scarcely walk without support. Mothers, too, not unfrequently resorted to the intoxicating bowl to drown their grief. The almost universal desire seemed to be, not to think of death, but, if it must come, to meet it with a blind, foolhardy sort of bravery: many did thus meet it--one night in the dram-shop, the next in the grave.



Burials here are usually very private, attended only by enough to inter the corpse; they seldom have any religious ceremony. The people are ready to go to the house of feasting, but shun the house of mourning.

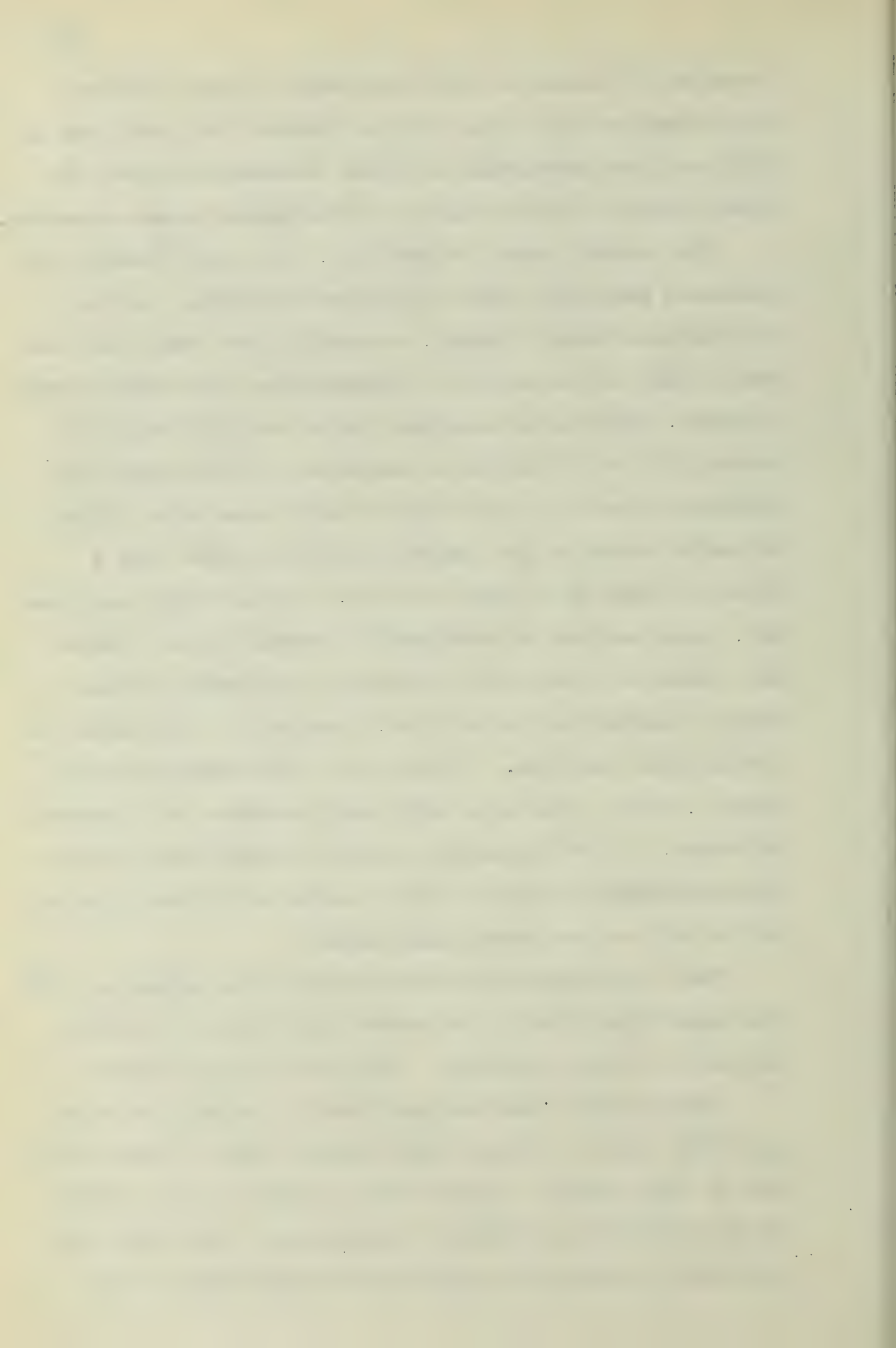
Every form of vice here grows rank, Mormonism still holds a strong influence. Last year the society of the place was pretty much made up of Mormon knaves and dupes. Now we have a large class of wild adventurers, who have thrown off social and moral restraint. Here are those who have crossed and recrossed the Rocky Mountains, and are ready for any adventure, but neither fear God nor regard men. Now, hundreds are coming here to winter, intending to go to Oregon or California next spring. The public mind is kept in a constant fever of excitement in respect to emigration--as soon as one season of emigration is past, the people begin to prepare for the emigration of the following season. The transient character of a large portion of this population is a great hindrance to the cause of religion, education and morals. The moral effect of being a long time unsettled is very pernicious upon the individuals themselves. Of all the professing Christians in the place, of all denominations, I hardly know one who does not intend to leave next spring, and of course they take but little interest in any thing here. Often they excuse themselves from assisting in the Sabbath school or prayer meeting on the ground that they do not intend to stay. Their minds are so occupied in their unsettled state, that they lose their interest in religion, and those who are not religious fall into the worst of vices. They become in a short time

impatient of social or moral restraint. Those who have been unsettled for a year or two, whether they have been in California or speculating on these western frontiers, can never endure to live again in an established sober community.

The country around is settling, to a good extent, with permanent settlers; some of them are religious. At the out-stations where I preach, we usually have very good congregations, and as attentive listeners as I have ever found anywhere. This is an important point for this region of country; it is the center of business, and doubtless will continue to be so. The course of duty seems to be plain; we are to maintain the institutions of religion, and I trust the Lord will bless us in it. Bad as things are here now, there has been a considerable advance within a year. Now, there is a religious influence that exerts a considerable restraining power; then, there was no religious influence that was felt. We now have a comfortable house of worship, which gives us a very great advantage and increased influence. We had hoped that enough Presbyterians and Congregationalists would come in to enable us to form a church, but in this we have been disappointed."

When the missionary reports again in the summer of 1853 (the report published in September) the church is still a prospect, and not a reality. The report is as follows:

"Recently two families have come in who will cast in their lot with us. Should they continue here, I think they will be very useful, and will form a nucleus for a church. Men are now getting titles to their lands. This will have the effect to make the population more permanent. This

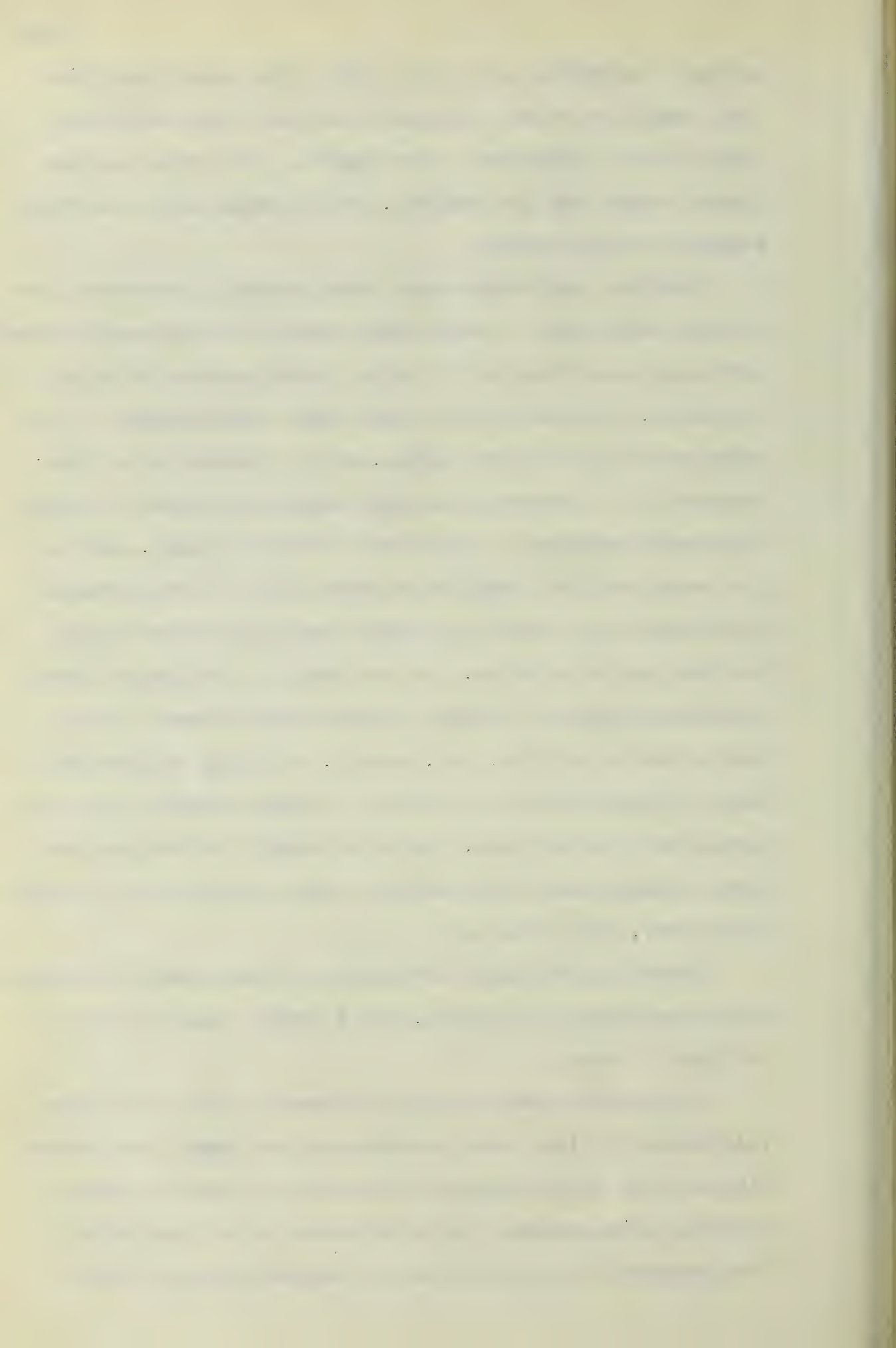


spring's emigration, we think will bring more Christians than came last year. I expect this will long be a hard field for the minister of the Gospel. The Devil has now almost everything his own way, and it seems as if he were trying to do his worst.

Gambling and drunkenness have fearfully increased during the past year. A very great number of professed gamblers have come here from the different towns between this and St. Louis, in order to win money from the emigrants. They carry on their business openly, in the saloons or at the corners of the streets, and they lay every snare to entrap the simple emigrant. Many have lost their money, and all the means they had provided to carry them to California. The tippling and gambling saloons here are fitted up in the most enticing style. As you pass by, you hear--"Here, gentlemen, here's a chance to make your fortune." They then offer to be five, ten, twenty, or fifty dollars on a card, or something of the kind. In every saloon there will always be a crowd; many, who go in simply to look on, become excited, feel confident that they can win, and, before they leave, lost their all.

There has, within a few days, been manifested considerable opposition to gambling, and I trust a check will be put upon it here.

A terrible event has just occurred, which has thrown this community into great excitement, and many have become alarmed lest the prevailing vices should result in more terrible consequences. A large number of emigrants had been encamped in a defile in the Bluffs directly back of



my house. All had left but one company of four young men. Early one Saturday morning the report came that one of the company had been murdered. The skull of the deceased was broken in, and his throat cut--all evidently having been done with an axe which lay by his side, covered with blood.

An inquest was held, and the verdict "murdered" was rendered. The habit of these young men was to keep a guard--two acting as guard the fore part and the other two the after part of the night. The murdered man was on guard alone the fore part of the night, his comrade being absent, but expected back every moment. A little past midnight, the two who had been sleeping in the wagon, becoming alarmed at something, got up, called to those they supposed to be on the watch, but receiving no answer, they armed themselves, and waited in suspense till morning, when they discovered the dead body of their companion. Suspicion immediately rested on the one of their number who had been absent during the evening before, as he was that morning nowhere to be found. It was ascertained that this young man had spent the evening till between the hours of eleven and twelve drinking and gambling, when he left for his camp. It is supposed he found his companion, who was the watchman, asleep by the fire, and that he committed the fatal deed for the sake of his money. He lingered around in the neighborhood and in the course of Saturday forenoon was arrested. The emigrants wrested him from the hands of the sherriff, constituted a court of their own, tried and condemned the criminal, and sentenced him to be hung at five o'clock, P.M. on the same day, on or near the spot where the crime had

been committed. Four days before I was sent here to visit the condemned man. I found him sitting with his head resting on his manacled hands, contemplating his fate. When introduced, I asked him if he wished to see me. He invited me to take a seat beside him. I asked him what he wished to converse about. He replied, "I want to get to heaven; say something to me that will do me good." The Methodist minister and myself continued in conversation and prayer with him till he was led out to execution. He continued to the last to protest his innocence, though the evidence was so strong that his guilt could not be doubted. The blood on his clothes, his strange conduct, his own story, the stolen horse, and a great many other things, were against him.

He gave no evidence of genuine repentance, but, though only twenty years of age, had become hardened by crime. A little past five o'clock, P.M. he was led out, and hung upon a tree near the spot where the fatal deed had been committed. The executioners cut down the body, and left it upon the ground unburied. When the city authorities were informed of this, they took charge of the body, and had it decently interred.

No event has ever made so deep and solemn an impression on the minds of this community, and I pray that He, who causeth the wrath of man to praise him, will bring good out of this most shocking tragedy. The citizens generally disapproved the hasty and illegal proceedings, but such was the excitement among the emigrants, that they feared the consequences should they interfered and quietly gave

way to the emigrants, whom they considered most interested in the matter. Besides, they alleged that if he were left to be tried at the regular session of the court, the principal witnesses would be gone, and justice would not be likely to be done. The precedent, all must acknowledge, is a dangerous one, and that mob law is an unsafe instrument of justice. I hope never to witness another such scene.

The emigration through this place is very large. Three steamboats have been employed for the last three weeks in taking them across the Missouri river. Thousands have crossed; companies are every day coming and going. For the last two months our streets have been thronged from morning till night, and every one seems to be absorbed in the idea of making money. The emigration passing through and making a transient stay, as it does here, has a very demoralizing influence. It brings into the place every species of vice, and it is surprising to see the hardening and demoralizing tendency of emigration. I have often heard it remarked by those who have watched the course of emigration, that they shall "believe a man can emigrate to California, and retain his religious or moral character, when they see it." It is very common with those who start from home with the intention of keeping the Sabbath on the journey, to lose all regard for it by the time they get here.

But to this there are some happy exceptions; and one company, in particular, that left here three weeks ago, is deserving of notice. This company numbered about sixty. An organized Congregational church of seven members, with

their minister, Rev. Milton B. Starr, constituted a part of the company. There were also in the company a number of Associate Reformed Presbyterians. They had rested every Sabbath in their journey to this place, and had preaching. They had been in the company one hopeful conversion. They spent a Sabbath here, and held a communion season. We obtained for the occasion a large hall usually occupied for dancing, and had a very large and attentive audience. The whole occasion was one of solemn interest, being the first christian communion ever held in this place, and the impression made was good. To me, it was a refreshing season. It seemed as if the desert had begun to bud and blossom as the rose. O pray for us, that this may be the beginning of good days--that this moral desolation may become a fruitful field. Brother Starr preached both morning and evening. He gave two impressive discourses, which I hope did good. The greater portion of the audience were emigrants. At the conclusion of the communion service in the morning, an emigrant came forward with tears in his eyes, and said he had been for several days desponding, but now, said he, "I believe there is a God in Israel, and that there is a God in this emigration." I trust many other companies were benefitted by the example of this company."

The church so long looked for at length arrived. Mr. Rice tells of its advent. Continuing his autobiography he says:

"When the emigration had passed (in the spring of '53) and the skies had cleared we began to look around us. Some

with whom we had taken sweet counsel were gone, but others had come in their place. Eight persons, including the pastor and wife, had with them church letters; five were Congregationalists, two Presbyterians, and one a Free-will Baptist. With hearty expressions, all voted for a Congregational church. The next Sabbath, June 12, 1853, was a day to be remembered. The house was filled, and after the sermon the candidates stood up and entered into covenant; a goodly number of residents and strangers partook with us the sacrament of the Lord's Supper.

The town some time before this had become Council Bluffs (changing the name from Mainesville). Business men, assured of its future, began making substantial improvements. But the people were still restless, and two years after the organization of the church, the pastor and his wife were the only two ones left of the charter members. Yet we had valuable accessions from the New England and other states."

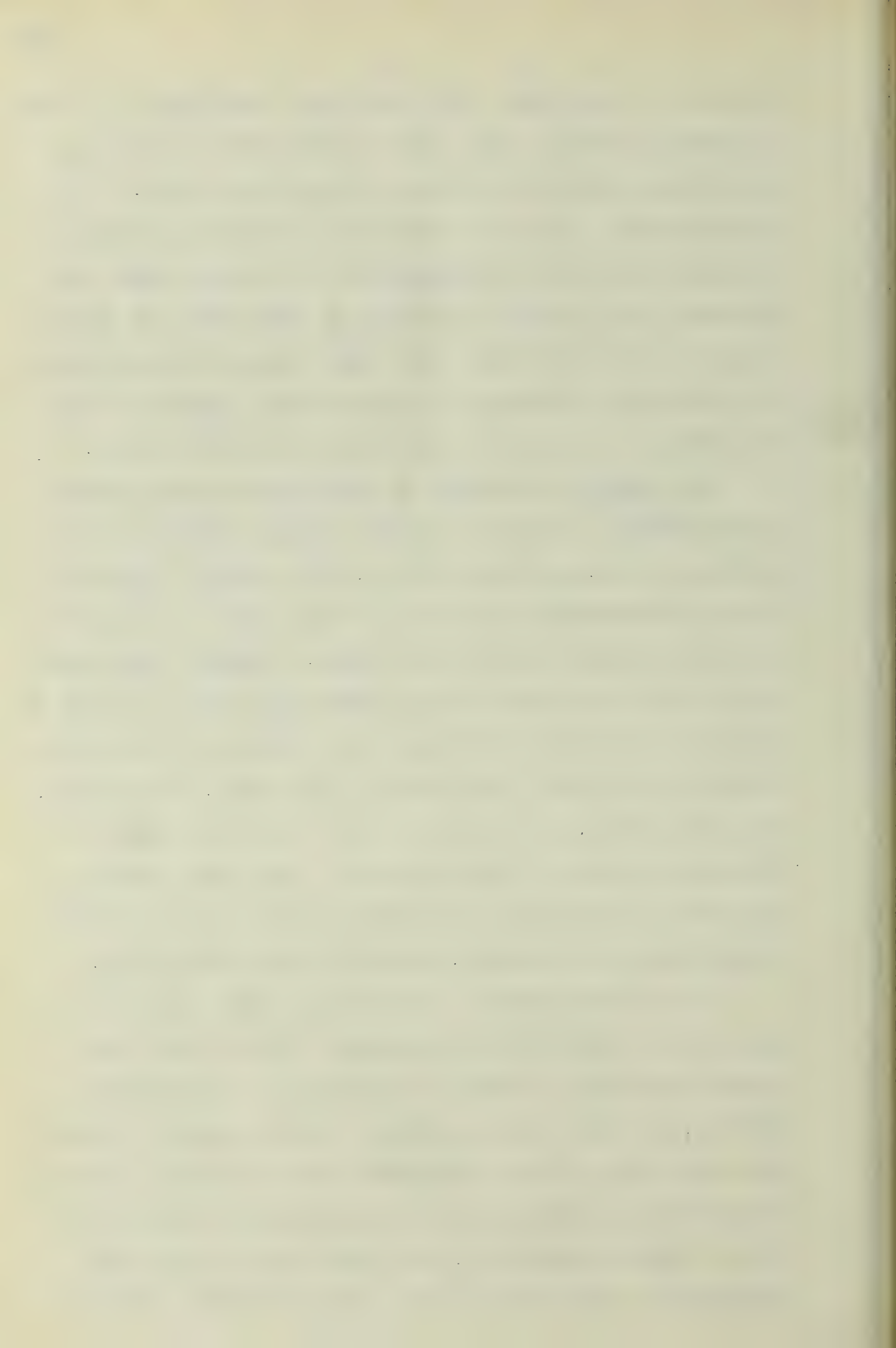
At the end of his second year (See Home Missionary February '54) Mr. Rice reports:

"Another year of missionary labor on this field has now closed. The question naturally suggests itself, What has been done? What has been gained for the cause of Christ on this field? You expect, and the churches expect, that where their missionaries labor there the cause of Christ will advance. This, no doubt, is usually the case, and I hope this place is not an exception. I have often been ready to despair, and have felt that I was laboring in vain; yet, as I review the past, I can see that something has been accomplished. You are already aware of the peculiar diffi-

culties of this field, and I need not repeat them. We have had much of "shady side", but now and then a bright sunny ray breaks through the clouds to cheer our hearts. In many respects I think our prospects are brighter than at any previous time. The population is assuming more permanence. The country is filling up with those who intend to make this their home. They have purchased their lands, and are making substantial improvements. Instead of the log cabin, they begin to build brick and frame houses.

This town is improving in appearance and population very rapidly. It is the general opinion that this will continue to be, as it already is, the principal business town in western Iowa, and that it will soon be connected with the eastern cities by railroads. Several large business houses, and some very neat dwellings are in process of erection. We were visited by a very extensive fire on the night of Nov. 11th. Eight stores, one hotel, two saloons, the post office, and printing office were burnt with the principal portion of their contents. The total loss is estimated to be eighty six thousand dollars. Most of the losers were men of wealth, and are already rebuilding.

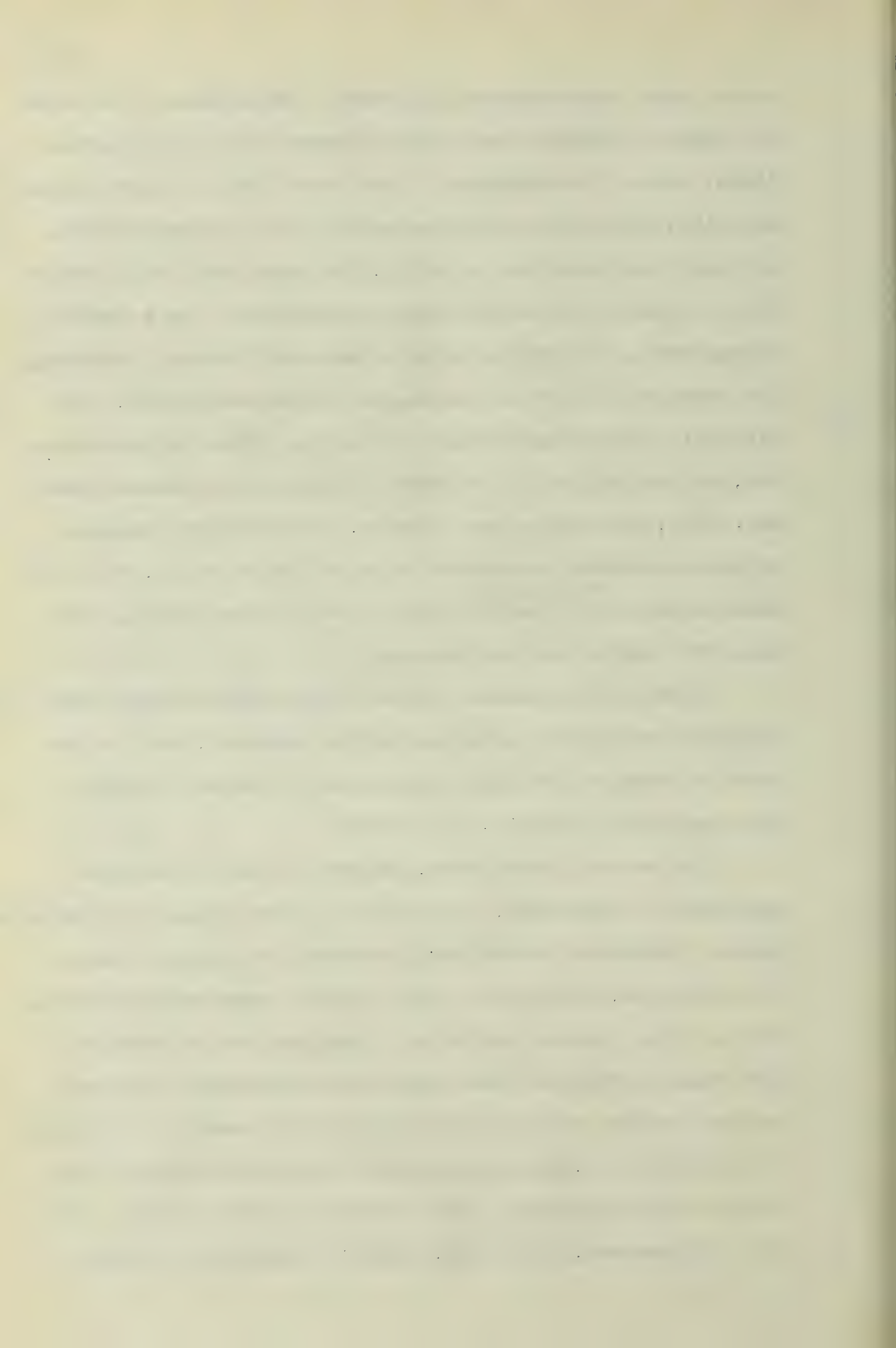
In my August report I gave you an account of the formation of a church of eight members. Two of these have since moved away, so that we now have but six resident members, and only one male member besides myself. Several families have come into the place that we consider valuable accessions to society, and who attend public worship; but few of them are religious, and those who are have never belonged to this branch of the church. We have labored



under great embarrassment for three months past. The house we formerly occupied we held in connection with the Methodists, under the arrangement that when either society wished to build, the house should be sold to the highest bidder. As they were intending to build, the house was sold, and we were without any suitable place of meeting. The community encouraged us to try to build a temporary house. Including the proceeds of the old house, we raised about \$500, but failed to get the material for building which we contracted for, and are compelled to defer building till another season. But, through my own efforts, and at my own expense, we have succeeded in getting a school house built, which we shall occupy for a meeting house until we can build. This house we hold at our own disposal."

Later in the season, Brother Rice reports again (Aug. '54) telling again of the great migration westward, and his impression that on the whole conditions at Council Bluffs were improving a little. He writes:

"for several weeks past, emigrant trains have been arriving and departing, and still they are coming by hundreds. Several thousands have already crossed the Missouri river at this place, and are on their way to Oregon or California. They all stop here a few days to complete their "outfit". They take provisions from this place sufficient for three or four months, which is the time usually occupied in making the journey of 1,500 miles across a country inhabited only by the wild aborigines. They travel in large wagons, covered with canvas, and drawn, some by horses, and others by



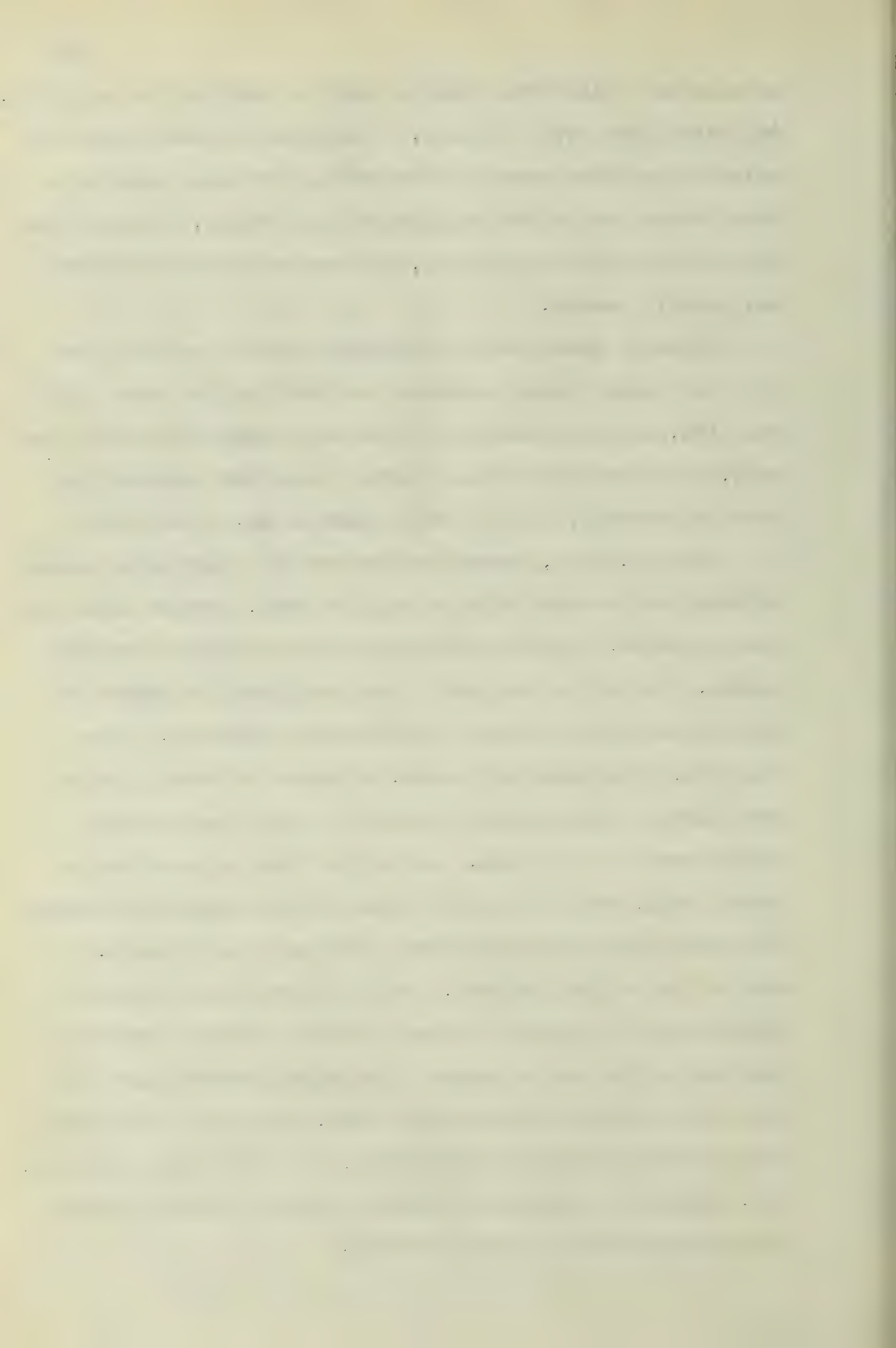
oxen, all cows. They usually pass here with all the comforts and conveniences possible for such a journey, and such a mode of travel; but, at the best, they must endure great hardships. As in former years, the great mass of those emigrating to the Pacific shores are irreligious, and disregard the Sabbath, and, while here, are as busy on the Sabbath as on other days. What will be the society made up of such men? They must be followed by the missionary; our hope is in the Gospel. But the emigrants are not universally of that class. Some of them observe the Sabbath, and while here attend public worship. Every Sabbath I spend in town. A large portion of my congregation are strangers whom I have never seen before, and shall never see again in this life. Among those who have come here to reside is a family who have handed in their letters, and will unite with our church next Sabbath, when we have a communion season. We regard one Christian family a great accession to our society.

There has been quite an improvement during the year in public sentiment, in regard to tippling and gambling. Formerly rum-sellers fitted up their saloons, and gamblers flocked in from all parts of the country, to win money from emigrants; but public sentiment was so strong against them that the gamblers feared for their safety, and soon left; and at the session of the court, just closed, the saloons were all indicted, and temperance men are determined not to rest until they are all closed. These things show signs of progress, and are encouraging to the heart of the Christian as preparing the way for the spread of the Gospel. I wish,

as soon as a missionary can be sent to take part of my field, to preach here every Sabbath. I believe I should then have a larger and more regular attendance. We shall receive a large accession to our population this season, both in this and the neighboring counties, and two additional laborers are greatly needed."

It would seem that the congregation did not long occupy the school house purchased and held by Mr. Rice. It was time, in the midst of all the other improvements of the town, that the church should have a somewhat respectable house of worship. In his autobiography Mr. Rice says:

"June 9, 1854, ground was broken for a new brick church building on the east side of Gayliss Park, between Main and Pearl Streets. Before cold weather this building was enclosed. We had to wait until the next year for lumber to be brought from St. Louis for doors and flooring. June 24, 1855, with temporary seats, we began to worship in our new church. The following October it was plastered and stoves were put in place. About this time we received a church bell, sent to us as a present from Boston by friends of Robert Merriam who was then a member of our church. It came by way of New Orleans. Owing to low water the boat stopped at St. Joseph. We sent and had the bell brought the rest of the way by wagon. Finishing touches were put upon the house in the spring of 1856, and July 6th of that year was fixed upon for dedication, Rev. John Todd of Tabor, Rev. George B. Hitchcock of Lewis, and Rev. Reuben Gaylord of Omaha assisting in the services."



In his next report (April '55) the missionary writes:

"It is with great reluctance that I discontinue my appointments in Harrison County; and I had hoped some one would come to improve that important opening. I consider it a very hopeful field, if it could be at once occupied by an evangelical ministry. The county seat would not be an unpleasant place for a minister to reside in with his family. Its location is beautiful, and it bids fair to be a considerable business center, with much of the New England element in its population. They need a minister to aid in building up the institutions of religion and learning. I presume ministers at the East, when seeking a field of labor, feel an aversion to coming so far west as this. They look upon it about the same as upon going on a foreign mission. It seems to them an out of the way place, cut off from civilization. But let a minister come here from New England or New York, and he would be surprised at the number of old acquaintances he would see. Go where he will, he will meet people from some of the Eastern states; and he will find some warm hearts and confiding friends. Amid the multitude of the irreligious, he will find here and there a humble follower of Christ. The great majority of the first settlers in a new country, are seeking only worldly gain; yet many of these may be reached by the Gospel; and they are generally soon followed by those who have more regard for the institutions of the Gospel. It is but a little while that the missionary feels himself in a new and unsettled region. Soon the discordant elements

The first part of the paper discusses the importance of the study and the objectives of the research. It then proceeds to a literature review, followed by a description of the methodology used in the study. The results of the study are presented in the next section, followed by a discussion of the findings and their implications. The paper concludes with a summary of the main points and a list of references.

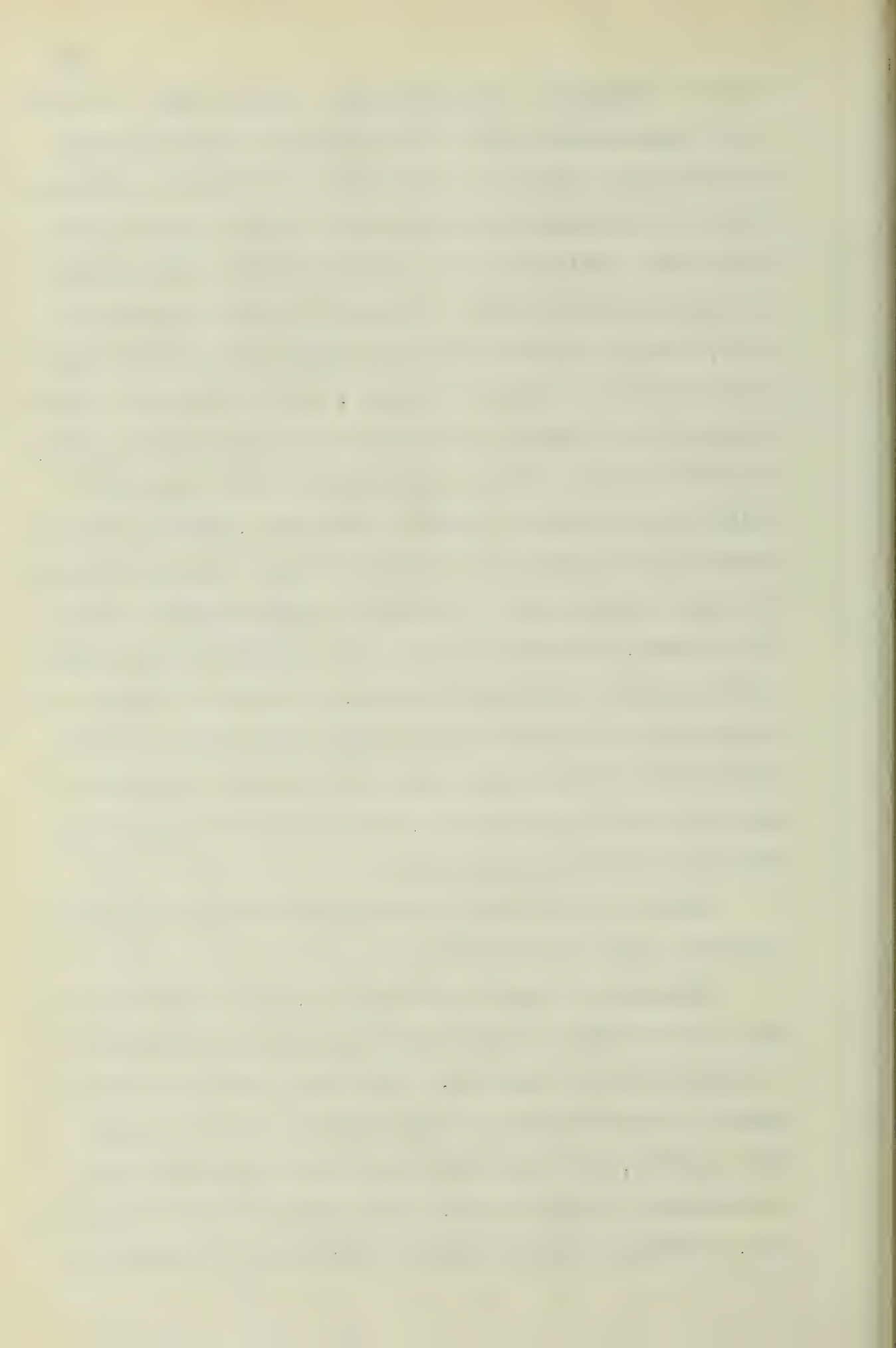
The study was conducted in a laboratory setting, using a sample of 100 participants. The participants were divided into two groups, each receiving a different treatment. The results of the study showed that the treatment group received the intervention showed significantly better results than the control group. This finding has important implications for the field of research, as it suggests that the intervention may be effective in improving outcomes. The study also identified several limitations, including the small sample size and the lack of a long-term follow-up. Future research should aim to address these limitations and further explore the effectiveness of the intervention.

The study was funded by the National Institutes of Health, and the results were published in the Journal of Health Psychology. The authors would like to thank the participants for their contribution to the study and the research team for their support and assistance throughout the project.

begin to harmonize; society takes a settled form; the Sabbath becomes more a day of holy rest; the meeting house and the school house are exerting their hallowed influence, and the log cabins have given place to more spacious and comfortable dwellings. In a very few years such changes are effected in the West. Does not the Home Missionary feel, that he is more than compensated for the privations and trials he is called to endure, when he sees the blessed fruits of his labors? Does he not find pleasure in watching the progress of society; and does he not feel it a privilege for which he ought to thank God, that he is permitted to be instrumental in establishing its institutions on gospel principles? He has much solid comfort; such as fine houses, luxurious living, and gorgeous wealth cannot give. It is a glorious privilege, to be able to assist in planting the Gospel in the rising communities in the great West. If the young men in the Eastern Seminaries only say this thing as it is, they would all be striving which should get farthest west."

In July of 1855 the Missionary reports again, making a special plea for Tolushka:

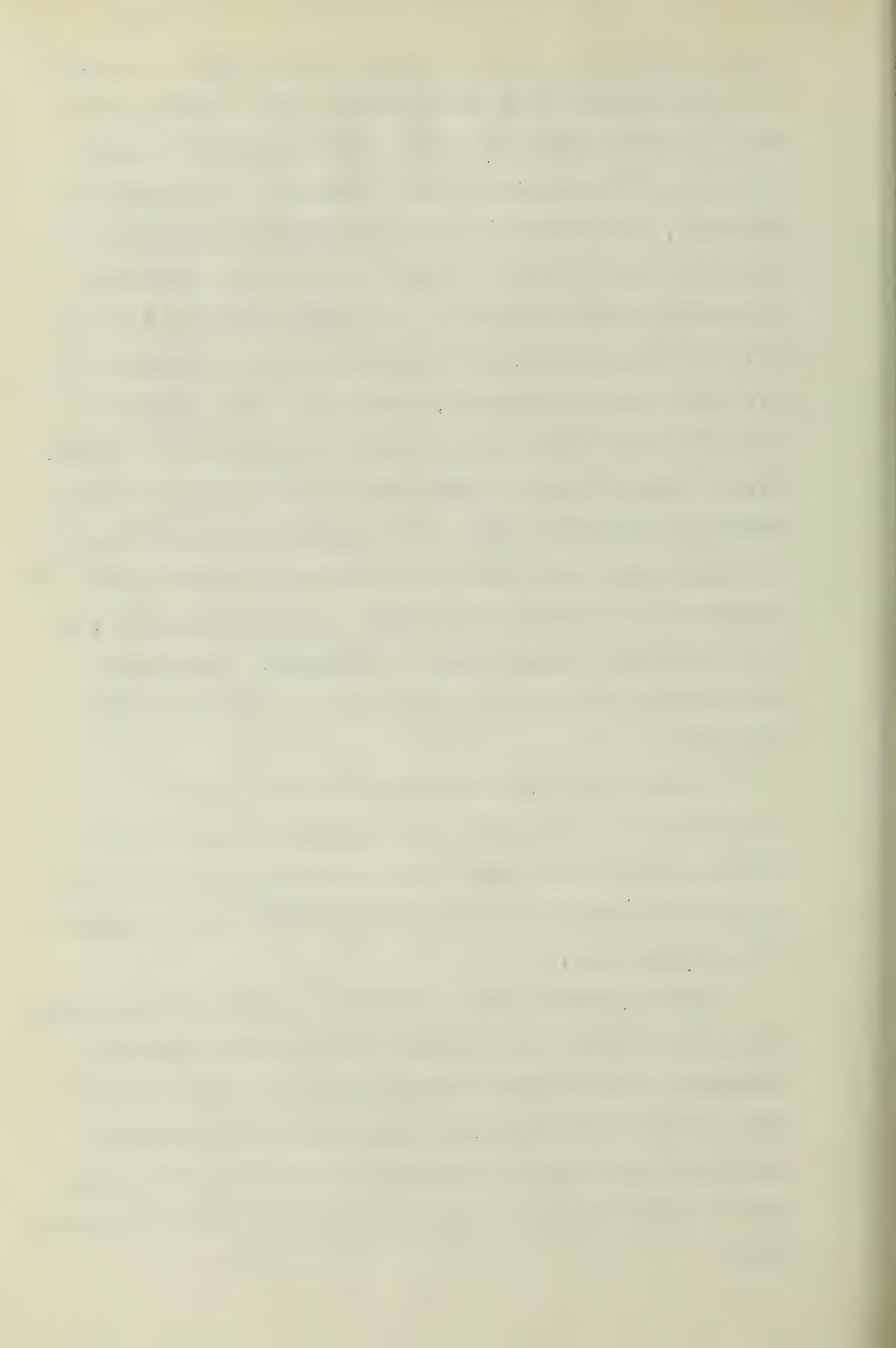
"Yesterday I spent in Omaha City, and preached in the Hall of the House of Representatives, having arranged an exchange with the Chaplain. Omaha City has been made the Capital of Nebraska by the Legislature. It is growing very rapidly, and seems destined to be a place of much importance. There are now, in the town, about forty houses, and, probably, from 150 to 200 inhabitants. A desire is



expressed there that your society furnish them a minister. The eligible lots have been donated for a church building, and I hold the deeds for them. Mr. Richardson, former Governor of Michigan, and now a member of the Council of Nebraska, is a member of the Congregational church, and probably would do what he could to aid and sustain the minister you may send them. He intends bringing his family out this spring, and thinks some of the members of his own church in Michigan, will come. But, whether a church can be formed there at once, or not, they ought to have a minister soon. They need to have a man of decided ability and earnest piety. The congregations that such a minister would have would be attentive and intelligent. No minister of the Calvinistic faith has been designated, so far as I know, for any field in Nebraska." Undoubtedly this appeal had to do with the coming of Reuben Gaylord to Omaha.

In his next report (December '56) the pastor is permitted to report the first regular church building in western Iowa completed, but he must also report the too early division of his flock by the setting up of a separate Presbyterian camp.

"Since my last report, we have a completed our meeting house; and on the first Sabbath in July it was solemnly dedicated to the service of Almighty God. Some brethren from abroad were present, and assisted on the occasion, which was one of much interest to our church and congregation. This is the first meeting house completed in western Iowa.



It is neat and comfortable, will seat about 200, and has cost about \$3,000, exclusive of the lot, which was given to us. We commenced this house when our strength was small and our prospects dark; but were encouraged by the promise of aid from the "Church Building Fund", from which we received \$100. The subscription we at first obtained was less than \$700; we realized \$200 from the sale of a house in which the church had an interest; and the ladies raised by a fair, \$125--making the total sum upon which we could rely about \$1300. With this we commenced; so far along as to be able to meet in it; and we used it more than a year before it was completed. It has required no small exertion to build this little house, but the Lord has favored us, and we now see it completed and but a small debt remaining. Arrangements are made to meet that debt in October.

This town is improving more rapidly than at any previous time since I have been here, and property is advancing. The price of lots has more than doubled in the last three months. Speculators are investing money, and it is wonderful to see what a spirit of speculation prevails. It pervades almost the entire community, and, of course, is a hindrance to the Gospel. Our progress has been slow. Christianity has a good deal to contend against; and when I compare my efforts for men's salvation, with the efforts of the men of the world for wealth, I feel the force of our Lord's saying: "The children of this world are wiser in their generation than the children of light."

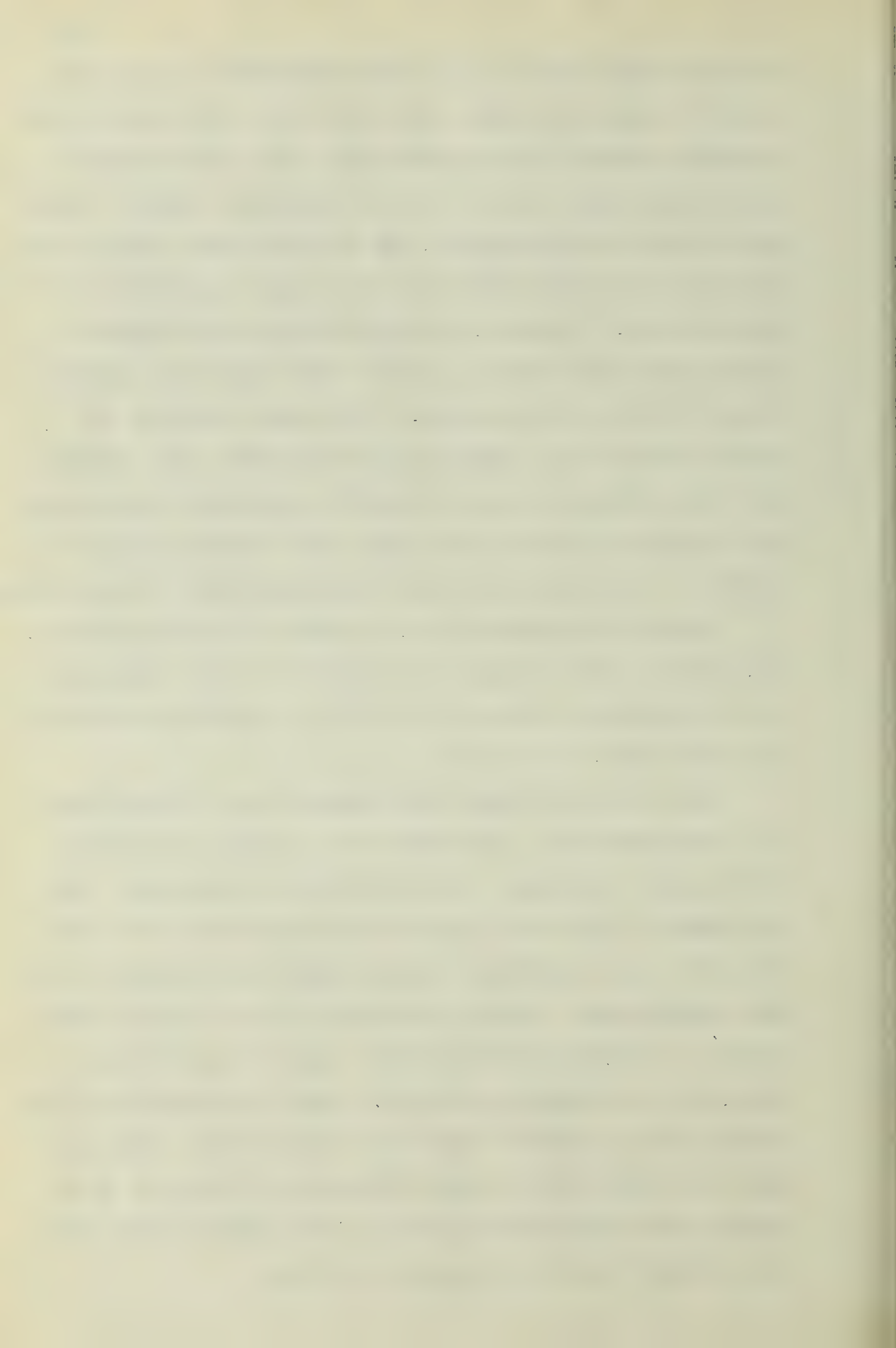
We are having some additions to our church, and I had



hoped we should not be much longer dependent on your Society for aid; but within a week or two an Old School Presbyterian minister has been sent here, and has commenced holding services with the view to organize a church. That will divide my congregation, and will take away some of our pecuniary strength; and may make us longer dependent on your Society. Hitherto, the Presbyterians have harmoniously cooperated with us, and it would have been pleasant could they have so continued. I feel that together we would have had more influence than separated; yet I trust we shall maintain the same friendly relations as heretofore; and perhaps the time is near when both churches will be needed. I hope we shall only rival each other in doing good."

As late as February 1857, the date of the next report, Mr. Rice had still occasion to complain of the fluctuations of the community, and the difficulty of church work arising from this fact. He writes:

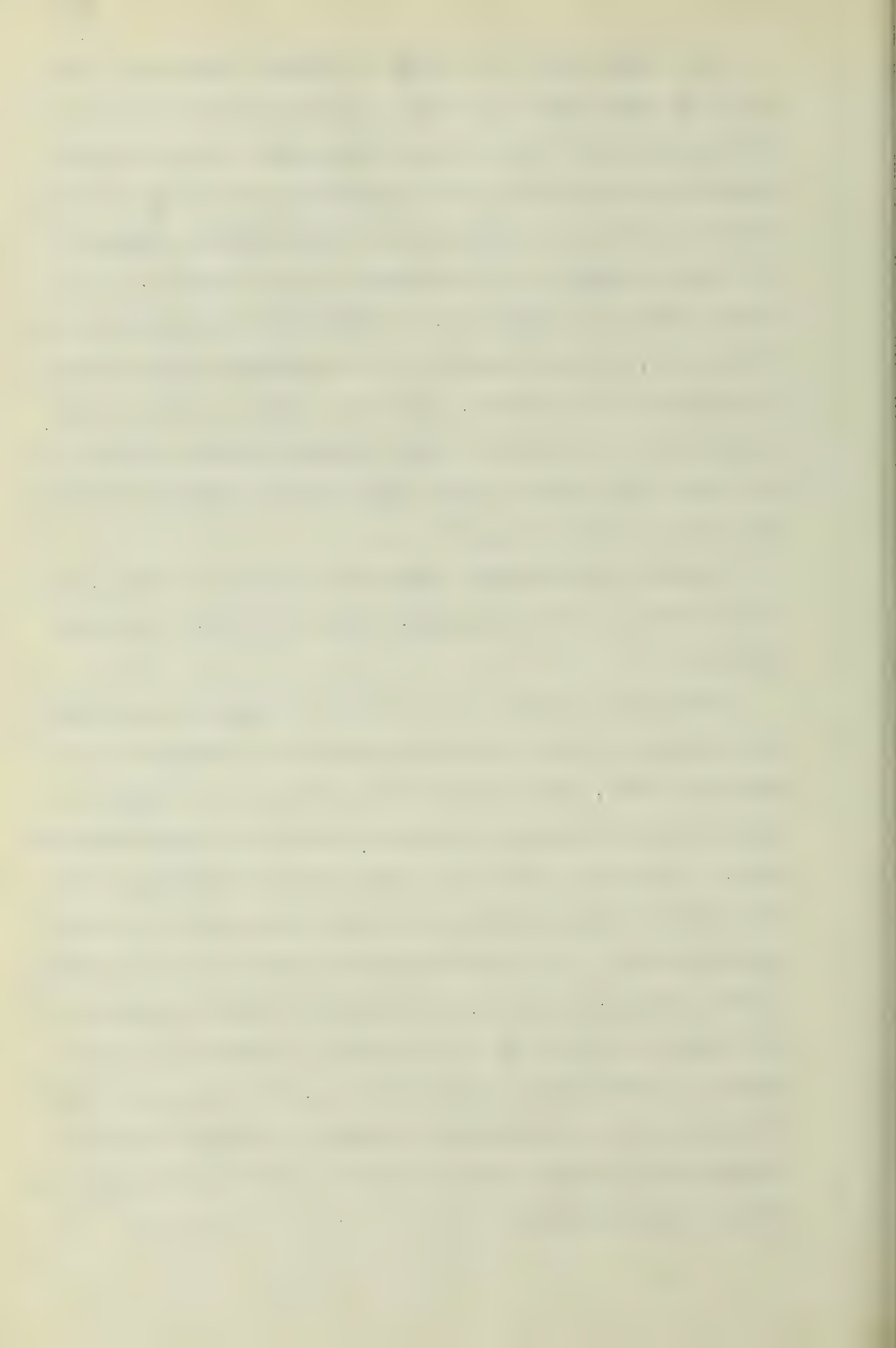
"But few at the East can appreciate the circumstances of a missionary in a field like this. There is so little that he can rely upon. Congregations are irregular. The best part of the week is spent in preparation for the Sabbath; but when the Sabbath comes, something else calls away the congregation. Perhaps boats are at the landing; merchants are there receiving goods, teams are busy moving them, and the pleasure-loving are there for recreation, and in the house of God the seats are almost empty. Such has been the experience of your missionary for the last five years; and often when the labors of the Sabbath were over, he has felt that th had labored in vain."



We float upon a vast tide of worldly excitement; and it is no easy thing to get the people seriously to attend to the concerns of the soul. This causes the missionary sleepless nights and hours of anguish; and did he not feel that the Lord is on his side, he would utterly despair; but the promises of God encourage him to labor on. Many times during the past year, we have felt that we must leave this field, but have yielded to the earnest solicitations of members of the church, and still remain. We now feel encouraged that we shall have a stronger moral support. I feel that our church in this place has an important mission. Will you not pray for us?"

In 1857 this pioneer pastorate so full of trials, but on the whole a marked success, came to an end. Mr. Rice writes:

"Thinking the time had come for a change of pastorate and wishing to visit my New England home I resigned in the spring of 1857, hoping the church would lose no time in securing my successor. On recommendation of Superintendent Reed, a young man from Iowa, then Senior at Andover, (William Windsor) was called, and he gave the call a favorable consideration. But a subsequent call kept him in the East. I left here May 25, 1857, and returned after an absence of four months, to look up a new field. I accepted an invitation to remain for a time as supply, but in May of 1858 I followed some of my members to Onawa. A church of seven members was organized there (June 27, 1858). Nine more were added during the year."



So Father Rice was the first pastor of the church at Onawa. He had also assisted earlier (1855) in the organization of the church at Magnolia. The pastorate at Onawa was of short duration, being only fourteen months, and then he went to Kansas. What took him to Kansas? Did he not know of the condition of things down there? Did he not know that "bleeding Kansas" was likely to bleed still more? Did he not know of the fierce conflict being waged between the hosts of freedom and the hosts of slavery down there in Kansas? Of course he knew all these things, and no doubt it was the very fight itself which drew him to the battle ground. He hated slavery with all his heart. He wanted to help secure the Sunflower state for liberty. So he went to Kansas.

"The next eight years (1859-1867)", he says, "were spent in Kansas, five years with the church in Hiawatha, and three years with the church in Sabetha."

These churches were located in the northeastern part of the state. It need not be said that he was still a home missionary. His reports from the new field were not quite so numerous or extended as those from Council Bluffs had been, but still he was heard from frequently. His first report from the new field, published in March 1860, is as follows:

"This appears to me a promising and hopeful field; and I have not once regretted that I came, though I have to endure the hardships and self denial of a new country. The professors of religion are few, but among a portion of

the unconverted there is a degree of candor and seriousness that I regard as hopeful; and I feel encouraged to labor with and for them by the hope that they will be spiritually benefitted. The people are mostly in the prime of life, who have come here with very little, and some without any, pecuniary means to make homes for themselves. They have raised this year a plenty of produce to supply their own wants, and some to spare; but their buildings, for the most part, are mere temporary shelters, and very many of them have had to hire money at high rates of interest, to enter their farms. But the frugality and industry of this people will in a short time make them independent and many of them wealthy farmers. This portion of Kansas is beautiful, well watered and healthy, and is supplied with a fair amount of timber. The people are mostly from the Free states; and it requires no fortitude to be anti-slavery here. The effect of the troubles in Kansas is every where seen in the character and habits of the people. They have made them cautious and distrustful, particularly toward strangers. Every man has learned to be on his guard against some imposition. Political parties are divided by strong lines, and the feeling on each side is deep and earnest. The anti-slavery sentiment has been kindled and fanned by pro-slavery tyranny; and it is a fire that burns with intense heat. We have all the elements of good society. All that is required is, the moulding influence of the Gospel."

In January of 1861 there is still another report, tell-

ing of a Sunday school celebration and of a serious drought. Of the drought he writes:

"The failure of crops does not seem to discourage the people of this vicinity, but it embarrasses them very much. The county assessor, who has been over the whole county, tells me that he does not think as much wheat has been harvested as was sown; and he does not think the average yield of corn will exceed two bushels to the acre. Most of the fields are fit for nothing except fodder. Nearly all the farmers have sold their hogs to be taken to Illinois; and they will be obliged to sell a portion of their stock to obtain food for the remainder and for their households. Near the river, and in some other portions of the Territory, they have had rains to help the fall crops; but that has not been the case here."

The next report in May of 1861 must of necessity dwell upon the pioneer hardships, incident to the settlement of Kansas. He writes:

"The winter has, thus far been mild. The liberality of the benevolent, east of us, is relieving a great amount of suffering. So much is sent to the state, and such system is observed in distributing it, that I think none will perish for want of food; though many would once have thought it scarcely possible for them to live as they are now doing.

We flatter ourselves that the drouth in Kansas is now ended. For a few days past, we have had both rain and snow in sufficient quantities to moisten the ground more thoroughly than for eighteen months previous. The prospect is,

that the earth will be in good condition in the spring to receive seed. No pains will be spared to get early garden vegetables; and by the first of June, the people will begin to experience some relief from the products of the garden.

All who could, have left the state, for the winter. This has affected my congregations very sensible. At this place the prospect has been discouraging. Yet we have kept up our Sunday School and our meetings. At other points there are more encouraging signs.

As the weather and other circumstances could admit, I have held evening meetings. One family altar, for a long time thrown down, has been again erected; and there are some who manifest a good deal of seriousness, and seem almost persuaded to become Christians. There have been some sudden deaths, which have made impressions on some minds. We have had much to lead us to reflection and repentance.

I wrote you eleven days ago, and put my letter in the office. There has been no mail since; but we have had the severest snow storm I have ever known in the West. Fully two feet of snow has fallen; and the wind has been high, and the cold intense. In the present state of affairs, the suffering necessarily has been intense. It has been impossible to get supplies of provisions, and those families who had provisions have been obliged to divide with those who had none. I fear that a large portion of the stock in this part of the state will die, unless the weather soon turns warm and the snow goes off."

Kansas was a particularly hard missionary field during the Civil War. In April of 1862 the missionary writes:

"Since the weather became cold, I have had to hold meetings almost exclusively in private houses. The school houses are either unfinished or without stoves. Here, we have met in the court-house; but as we had not means to make it comfortable in cold weather, we hold services in my own house. Our congregations are small, owing in part to the fact that so many of our men have enlisted in our country's service, in part, to a lack of suitable clothing--for while all have a plenty of provisions, most find it difficult to obtain those things that must be purchased with cash--and yet more, perhaps, to religious indifference. All the men who could be spared, and more than could be well spared, have enlisted in the army. Much grain was lost because there were not men enough left to take care of it; all public improvements have ceased; school houses begun more than a year ago and left unfinished, and but few public schools are in operation--fewer than one year ago. Every interest, private and public, is affected by the state of the country. Men make improvements about their own homes with caution; for the general feeling is, that if the war will be much retarded. Besides there are many who feel that even in the present state of things their property is not secure.

There is a great deal of land privatterring carried on here, under the name of "Jay-hawking." Armed bands scour the country--sufficiently strong to resist the civil

authorities, and careful to elude the military--with the ostensible object of taking property, generally horses, from secessionists, but they do not often scruple to take good horses wherever they can find them. These "jay-hawkers" are a terror to the country; and I have but little hope that their depredations can be stopped before the close of the war.

We witness in very many respects the immoral and demoralizing influences of war. It diverts the mind from spiritual things, checks material improvement, social religious, and educational progress, and stimulates many forms of vice. Yet no doubt, it was necessary that this war should come, and God has great designs to accomplish by it.

It is a comfort to think that the Lord reigns, and that he will bring good out of evil. We trust that this is his method of delivering an oppressed race."

In July of '62 the prospect brightens a little. Father Rice has an opportunity to help the Contrabands who had drifted into the neighborhood.

"Since the rebellion has been so thoroughly quelled in Missouri, the public mind has become more settled. "Jay-hawking" is nearly suppressed. A goodly number of colored persons who have fled from secession masters in Missouri, are residing in the country. They are industrious, and all find employment. Some have rented farms and others are at work by the month. They are almost universally learning to read. Some, who have been here but a few weeks, have made considerable progress.

Last Saturday and Sunday I spent in Centralia, Pemba Co.,

and had religious services on both days, and on the Sabbath a communion service. The church is small and has passed through some severe trials; but I trust is getting through them, and that prosperous days are before it. Next Sunday I have an appointment in White Cloud. A small church has been organized there, but it has got considerably scattered. A few remain, and I am trying to visit them often enough to keep them alive. White Cloud is prospectively a place of importance."

The caption of the next report (October '62) might well be, as it is not, "Kansas a hard home missionary field". The missionary writes:

"The last day of June closed another year of missionary labor on this field, and makes three years since I first came here. These have been years of toil, trial, and great solicitude; but they have quickly passed away; and they admonish me of the necessity of being more diligent and faithful, for the season of labor, and opportunities for doing good, are rapidly passing away. I can only say that I have been trying to do my Master's work; and it gives me much pain, as I look back and see that so little has been accomplished. I have to mourn over errors, follies, and unfaithfulness, and pray God to give wisdom, strength and grace for the future. This is by no means what would be called a pleasant or inviting field; indeed, there are not many such in this state. Kansas has had a peculiar history, and that history has developed a peculiar character in the inhabitants; and it makes a hard field for the Home Missionary. We meet error and opposition to the truth, in all their forms, and bold, daring wickedness. Society

is divided by marked lines; prejudices and personal antipathies are very strong; and we often find the whole community divided into parties and arrayed against each other. Let the minister be as cautious as he will, he can hardly escape being classed with one party or the other, and being treated accordingly.

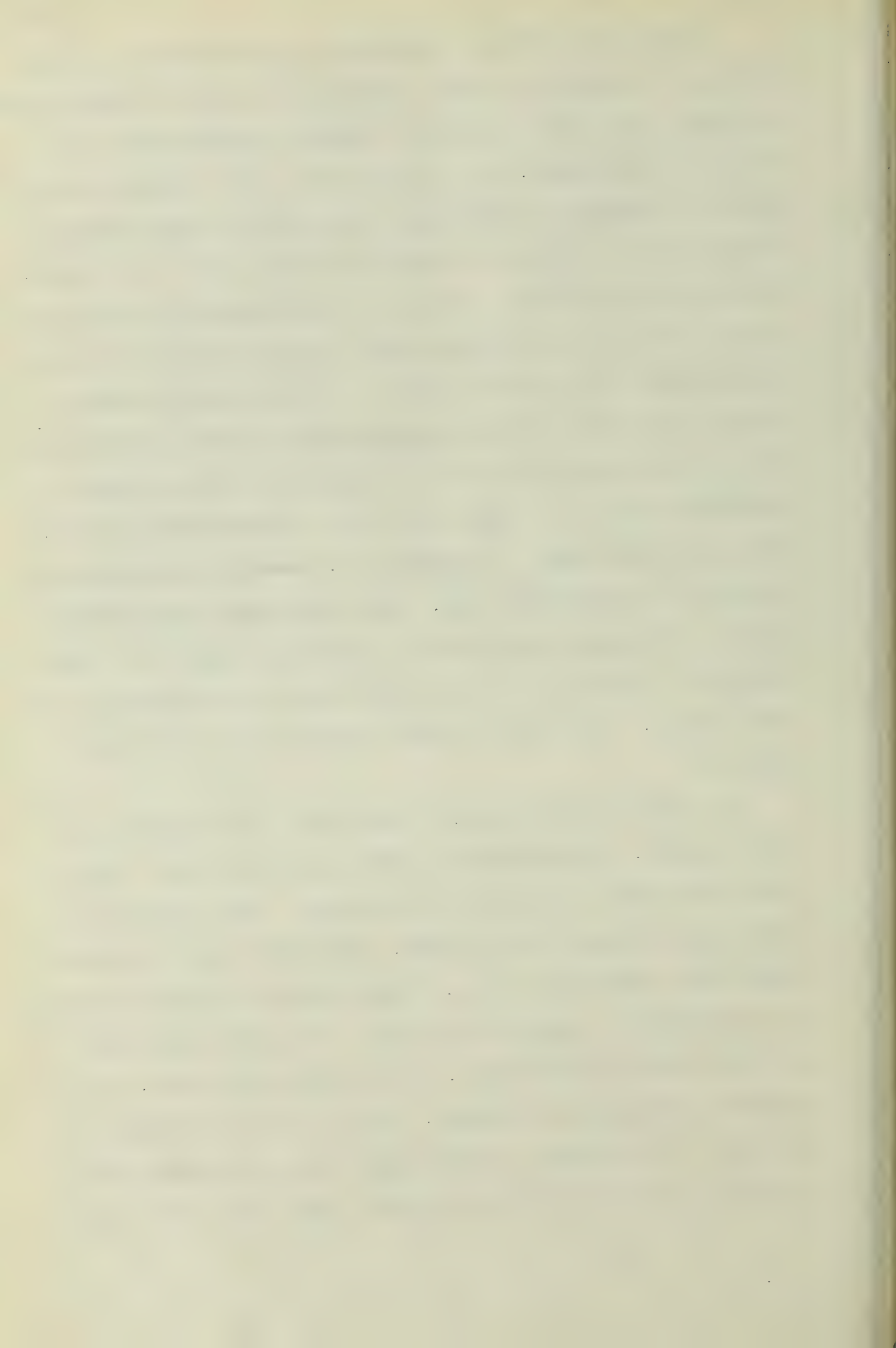
This state of things here has been exceedingly unpleasant, and a great hindrance to the cause of truth. All we can do is, to try, by a spirit of meekness, forbearance, and kindness to all, to disarm prejudice and subdue opposition. This present war is affecting us in a way that people at the East can hardly realize. It is producing a confused state of society generally, and is engendering a good deal of reckless lawlessness. I long to see the country settled, and in peace once more; but the Lord will doubtless give us peace when he has scourged us enough to prepare us for it."

Certainly father Rice had his full share of the burdens of the home missionary work down in Kansas. Added to the ordinary burdens of the work he had now in 1863 to care for a wife who had broken down by overwork. The report for December 1863 is as follows:

"My labors for the past quarter have been considerably interrupted by the continued poor health of Mrs. Rice. She has been able to leave her bed but little for the past four months. Some of the time she has been very low. Her health has suffered from the severe labors and anxieties attendant upon our frontier missionary life. She is now gaining slowly.

I have been the only minister of your Society in this section of Kansas, and have occasionally visited other points besides those where I have had regular appointments. I have had occasional, and a part of the time regular appointments at Seneca and Centralia; and have been very anxious that a minister should be found to supply those two places. We were about ready to organize a Congregational church at Seneca, at their own request, and the element there is Congregational--but not being able to visit them, the past spring, an agent of the N.S.Presbyterian Church visited them and with the promise of aid in building a meeting house persuaded them to be organized into a Presbyterian church, which had been done. I regret this, because the church at Centralia is Congregational, only eight miles from Seneca--and the two places would make a promising field for a missionary. As it is, I wish we could have a missionary in Nemaha county. This county should occupy the whole time of one man.

In reviewing the past, I feel that I have great cause for humility. Comparatively little has been done. Yet I trust that some ground has been gained. When I came here the church numbered ten members, scattered over the county. There have been added to it, since, seven by letter and six by profession, a total of thirteen. One member has died and six have been dismissed, to join other churches. Our present membership is sixteen. One of these is absent in the army. Our church has not gained much in numbers, but I think it has gained in influence; and I have felt that



our prospects were brighter. My congregations have been rather on the increase; and there has seemed to be more interest. We have had, from the first, to move against the popular current. In the first place, we have a good deal of Universalism, then infidelity of various shades, and also a great deal of loose, and I may say unchristian Christianity. Many seem to think, that, to be Christians they have only to join the church. Steady, patient, and perserving labor alone, with the blessing of God, can accomplish any thing in such a community as this. "Why, for us."

Reporting from Albany, Menaha County, one of his appointments, in July of 1835 the missionary writes:

"We have a few colored persons here lately out of slavery. They are learning to read, and some of them give evidence of piety. I meet a small class of them once a week, for the study of the Bible. The Bible is altogether a new Book to them. They had been taught but little out of it, except that they were an accursed race, doomed and appointed of God to be slaves to the white people, and that they must be obedient to their masters. They are very anxious to know what the Bible really says about slavery, and read with a great deal of interest the passages against oppression which I point out to them. They tell me that, until they came here, they had never thought that visiting, or traveling, or fishing on the Sabbath was wrong; but now they see it clearly. We see, by these things, what kind of Christianity is taught, not only to the slaves of the South, but to the whites; for the religious practices and opinions of the latter are equally loose."



Reporting again in October of this same year 1867, and from the same place, Father Rice says:

"Last Sabbath was our regular communion, and five were added to the church--one, a colored man, who, at the beginning of the war, was a slave. He has learned to read, and gives good evidence of being a converted man. Two others united by profession. They had been, for many years, professors of religion, but the church to which they belonged, in southern Iowa, has been scattered by the war--the male members mostly having enlisted in the army.

The prospect of this field is, on the whole, encouraging. Our congregation has considerably increased. Our school house, in which we meet, is getting too small for us; but our people think they are not yet quite able to build."

This seems to be the last of father Rice's reports from Kansas published. He continued in the field until August of 1867, and then, principally on account of the health of Mrs. Rice, returned to Iowa, and settled on a little fruit farm just outside the city limits of Council Bluffs. This has been his home from that day to this, (July 20, 1904).

In all these years he has had no regular pastorate, but he has been active in Christian work all the while, preaching here and there, as opportunity offered, attending Associations and Councils, almost never absent from the church services on the Sabbath or at the Prayer meetings, deeply interested in all the welfare of the city and the Kingdom of God everywhere. All these years he has been surrounded by his children and grandchildren and hosts of

friends, respected, revered and loved by all that have known him. Born in 1819, he is now 85 years of age. Ordained in 1850, he has been 63 years in the ministry. He is still to be found at the church services Sabbath after Sabbath, and at the prayer meeting, and at the meetings of the local association, and of the state conference from year to year. This year 1903 he attended the state conference at Dover, presided at the communion table, and made an appropriate charge with a voice that could be heard throughout all the church, and what was remarkable for an old man, the address was well prepared, and was brief.

Mother Rice passed on in 1904.

Of course father Rice is the oldest minister of our fellowship.

We will leave here a blank page on which may be written the closing record of this wonderful life.

Highway House,

June 1. 1. 1851.

There is another one of our Iowa officers who's chance and whether I can get trace.

He first appears with a commission from the American Home Missionary Society, dated November 1850 for Red Rock on the Des Moines River in Monroe County.

His first published report from this field is found in the Home Missionary for November 1851, and is as follows:

"The floods have come and literally destroyed our village. Many of the buildings have been taken away, and all is a perfect wreck. Many families have left, and others are in the act of going, amongst whom are the merchants and mechanics; and the prospect is that our town will never be rebuilt, not knowing what day may bring a similar disaster. The farms on the bottom lands, and the crops are all destroyed, and there is a gloom over all the country. The whole country on the Des Moines is a perfect wreck. The loss on this stream is estimated at a million of dollars. My daily prayer is, that this bereavement may bring this people to feel that God does as seemeth him good, in the armies of heaven and among the inhabitants of the earth.

My opportunities to labor here have for a while been greatly circumscribed, our house of worship having been submerged for six or eight weeks past.

This great freshet has been the occasion of much impiety. The Sabbath has been profaned, the house of prayer neglected, and therefore the love of many has waxed cold, and worldly-mindedness has crept in and possessed the hearts of those



who said they were crucified to the world. The absorbing question now is, What shall I eat, what shall I drink, and wherewithal shall I be clothed?

Provisions during the flood have been remarkably scarce and high, so that many have had to do without bread, and have lived on boiled corn, or hominy.

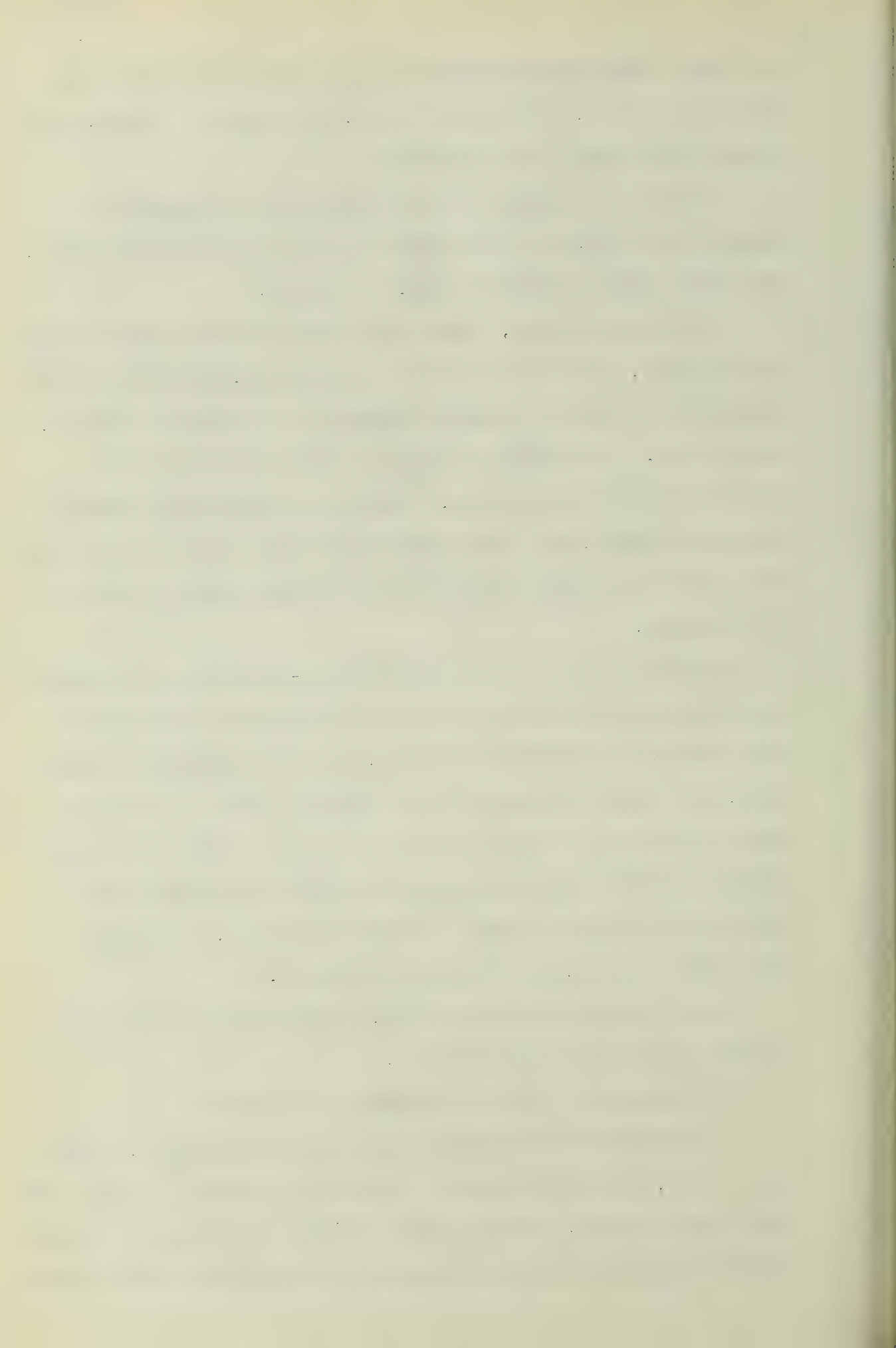
At Pleasantville, there has been a revival spirit since last winter, and we think it is increasing, and at our next communion we hope to receive several to the church for the first time. The Sabbath school in this branch of the church is very interesting, though it is sometimes taught in an elm grove, on those days when there are so many scholars that they cannot all get in the little house of one of the deacons.

We need an increase of ministers--ten fold. Are there no young men in the East who are willing to leave father and mother, and houses and lands, for the kingdom of God's sake, and come and occupy these fields, white to the harvest? Tell them to come over and help us. Here they may learn to endure hardness as good soldiers of Christ, and what it is to live a life of daily sacrifice, for which they will have a great reward in heaven".

Mr. Woods second commission, dated November 1851, is for Red Rock and Pleasant Grove.

In February of '52 he reports as follows:

"In reviewing the labors of my missionary year, we are led to ask, What has been its results? I answer, They have been solmn indeed. Some to whom I have ministered, we trust are now singing the song of Moses and the Lamb; while others,



we fear, are lost forever. To the one the Gospel has been a savor of death, unto death, and to the other a savor of life unto life. And who is sufficient for these things? Are not the results of preaching the Gospel solemn?

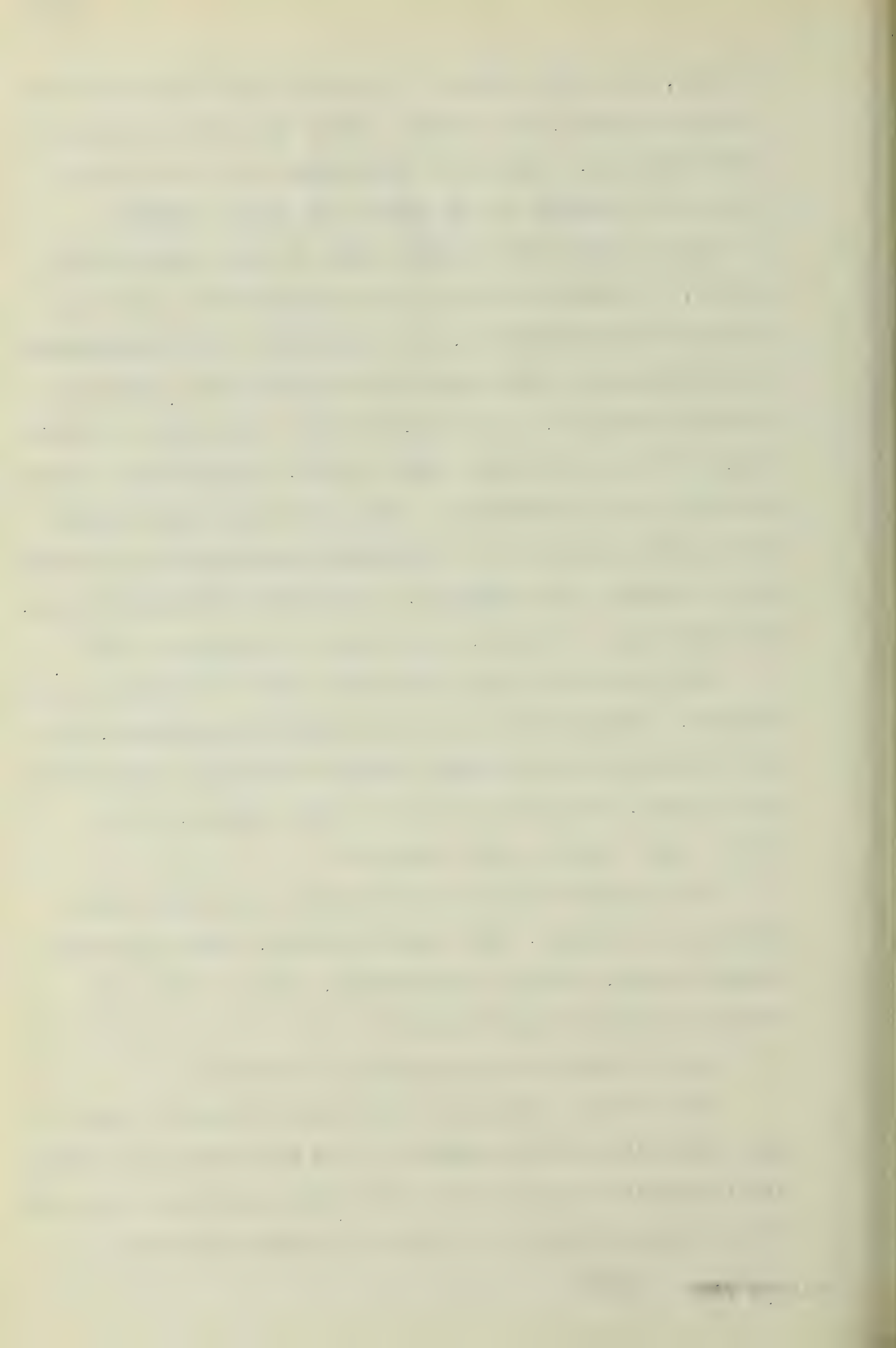
Last Sabbath was communion day in the Pleasantville church. It was a time long to be remembered. All were interested and attentive, and Christians were strengthened and encouraged; while others were alarmed, and inquired what they must do. One lady, not less than 60 or 65 years old, was led to the Lord Jesus Christ, and publicly professed faith in his great name. And just three months before this meeting there was an interesting conversion of another lady of wealth and influence. Others are indulging a hope, and will soon, we trust, unite with the people of God.

In this church, (Red Rock) the work of the Lord is prospering. Seven months ago this church was organized, with five persons; now it numbers eleven--making six conversions in the year. Had it not been for your Society, would these happy results have occurred?

This church will, in a few weeks, have their house of worship enclosed. The prayer meeting, Bible class and Sunday school, are most interesting, and the cause of temperance is gaining strength."

Again in May of the same year he reports:

"We held our communion at Red Rock in January, and it was very solemn and interesting. The attendance was large, and impressions that we trust will prove lasting, were made on the minds of some who have not professed religion.



Also, a week since, we held a communion at Pleasantville church, and it was an interesting occasion. All the unconverted seemed to realize that they must repent and believe the Gospel, or perish forever. They were not ashamed to come forward, and present themselves as seeking salvation.

Our prospects are quite encouraging. Christians here love to meet for prayer, and are always ready for every good word and work. At Red Rock the prospect is that we shall have a large, growing and efficient church. Our church edifice is to be dedicated on the 4th of July; at which time, also, we expect to have a Sabbath school and Temperance celebration.

The prayer meeting at Pleasantville is such as you would like to be in. In short, the churches in this field are beginning to awake to duty, in various respects, and there is an urgent and increasing demand for more laborers."

There is another report in August of this same year '52 as follows:

"I have just returned home from a communion in the Pleasantville church, on which occasion I was assisted by Rev. Charles Burnham. This meeting was one of great interest. Christians were stirred up to prayer and heart searching in an unusual manner; and we could say, "Behold, how they love one another." Many of the unconverted were made to weep, in view of approaching eternity; while some errorists were brought to renounce their false systems."

But, dear brethren, what do you suppose were the feelings of my heart, when just behind the little log hut in

in which I have preached for eighteen months, and in which the deacon lives, I saw our church edifice rearing its top high in the air? This house, that had been so long the subject of our prayers, and for which we had labored under such long protracted discouragements, here it is at last! Our prayers have been heard! God will give us a house in which we can worship; where it shall be said, "Lo, this man and that man was born there," within her sacred walls! Here the Gospel is to prepare man for heaven, yea, our own sons and daughters! These anticipations of good brought me to God in thanksgiving, and I seemed to feel myself on holy ground, because the temple of the Lord was there."

This is the last word from brother Woods. In November of '48 he was commissioned for Pleasantville and Indianola. In May '50 he had a commission for Colwell and Springfield. Then again in December of '54 he was commissioned for Pleasantville and Chariton. In March of '56 his missionary field was designated as Pleasantville, Keeling and Sandyville. From none of these fields in all these years was there a report, that is, no report was published in the Home Missionary. In 1857 his name does not appear in our State Minutes. There is no intimation as to what became of him. I rather suspect that about this time brother Woods took service with the Presbyterian church, but of this I am not at all certain.

So far as our work in Iowa is concerned, he was little more than a passing shadow. He was with us for about six years, and seems to have had fair success in his work, but there are no monuments of his work abiding.

Congregationally, Red Rock, Pleasantville, Clariton, Indianola, Heeling and Sandyville are no more. Only Oshaloosa, where he served only a few months, remains. How much of his work abides in the Presbyterian churches of the region in which he labored, I do not know. Of this however we may be certain, his labor was not in vain in the Lord.

Ninth Sketch,

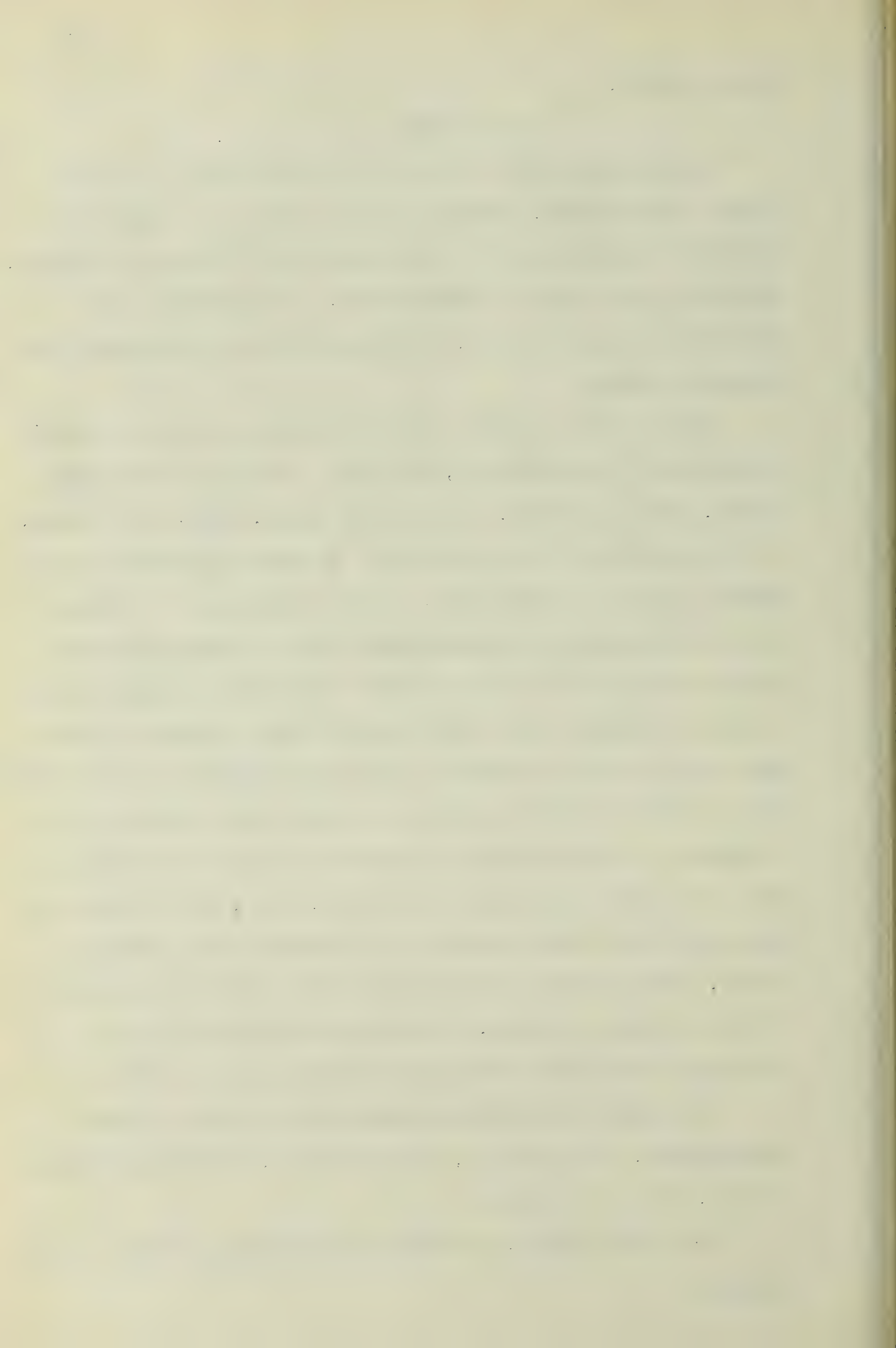
OVER FRENCH.

He was our first arrival in the year 1851. He was born at Dummerston, Vermont, June 8, 1807. He began his course of preparation for the ministry at the age of twenty, beginning his study at Brattleboro. He graduated from Williams College in 1834, and from Andover Theological Seminary in 1837.

On the 11th of March 1839 he was married to Miss Jane Hotchkiss of Harpersfield, New York; and on the following month, with his bride, sailed from Salem, Mass., for India, in the service of the A.B.C.F.M. He reached Bombay on the 16th of August of this year. After spending a few weeks there he proceeded to Ahmednaggar where he remained about eight months. At length he found his field in Seipoor where he was in service until the fall of 1848. During the last year here he was laid aside from work on account of sickness; and in July of 1849 he returned to the United States. For a number of months after his return he was in the employ of the A.B.C.F.M. visiting the churches, etc., but he soon became convinced that he was not to return to the foreign field, and concluded to cast in his lot with the fortunes of the A.H.M.S. in Iowa. His first commission is for Hillsboro and Little Cedar, and is dated June 6. 1851.

His second commission, dated April 1, 1852, is for Bentonport, and vicinity, in this field, following Crastus Ripley, and A. B. Dilly.

His first report, published in September of 1852 is as follows:



"I entered upon my labors among this people, under favorable circumstances, in most respects. Some clouds, then gathering in the horizon with portentous aspect, have dispersed, and our prospects now are encouraging. I am pleased with the spirit of the church members generally, and am happy to observe the amount of mutual attachment, and confidence which has already sprung up among us. I have reason to thank God that my lot has been cast among such a people, and I hope to be able to exercise my ministry among them, that they will have occasion to feel that the Lord has sent me to them. But, alas, how poorly prepared I am for the duties of my high calling! Oh, for more of the gifts and graces of my office, more of the spirit of my Master. I want to see more fruits of my labors than I have seen for the year past. But perhaps I have no right to follow such labors. May God prepare me and my people for the rich blessings of his grace.

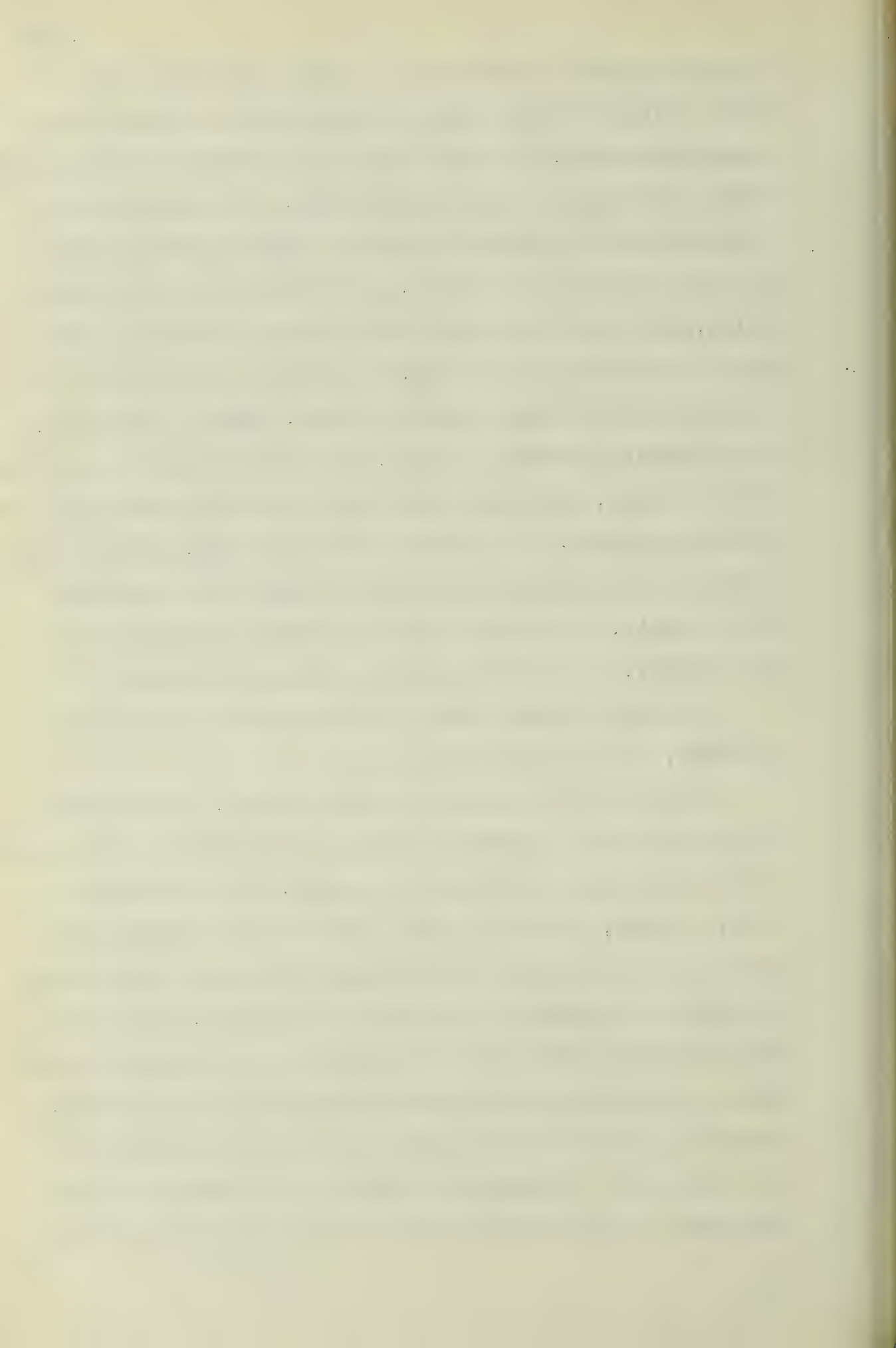
My labors are as follows: I spend one Sabbath in the month with the Little Cedar church, and preach at two different points. On the other three Sabbaths, I preach each morning at this place. In the afternoon of the first Sabbath, I lecture here on the subject of Foreign Missions, in connection with the monthly concert. The other two Sabbath afternoons, I preach in two neighborhoods, two and five miles distant. I attend regularly upon the Bible class, Sabbath morning at 8 o'clock, and the prayer meeting Wednesday night. My congregations in town are pretty regular in their attendance, and average between 60 and 70. At other



places they are less regular, varying from 25 to 100, or more. Sabbath before last, the Little Cedar church had a communion season, at which most of the members on the ground were present and we had a good season. The ordinance was administered at a private house, in order to accommodate an aged sister in the church, now 97 years of age. She is blind, and able to hear only with great difficulty. But while the outward man decays, the soul is prosperous. In the two neighborhoods near this place, where I preach, I have organized Sabbath schools, which are doing well. At one of the places, there has never been a Sabbath school or preaching before. Our Sabbath school in town, and the Wednesday evening prayer meeting are attended with interest. On the whole, the means of grace are well sustained for a new country, and we are hoping to see good results."

A report in 1853 (April) records special religious interest. The pastor writes:

"Just about the time of my last report, we commenced a daily concert of private prayer, for a revival of religion in our own hearts and among the people. The influence of this, I trust, has been happy. Some of the brethren have spoken of its good effect upon their own souls; our prayer meetings have gradually increased in interest, while our other meetings have been well attended. For some two months past, I have directed my preaching chiefly to the church, trying to prepare them to live and act for the salvation of souls; and I think my efforts in this respect have not been lost. On the part of some of the members there is a



good deal of feeling, so much so that we regarded it necessary to put forth special efforts for the salvation of souls. Accordingly, a series of evening meetings for preaching was commenced, and is now in progress.

The meetings thus far have been pretty well attended, and solemn. Every night, before preaching, an hour is spent in prayer. The people generally seem ready to receive us at their houses, and some sinners are tender-hearted, though there do not seem to be any cases of deep conviction. We have been "prophesying to the dry bones", and there seems to be a "shaking" among them. But we need to prophesy more unto the wind to breathe upon them, or they will not live. Our circumstances are interesting, and yet we are full of anxiety. O for faith to lay hold of the arm of the Lord! then shall we obtain that help without which these dry bones cannot live.

We have recently formed a Juvenile Total Abstinence Society here, which now numbers about fifty members. The children in the place generally seem to be much interested in the cause, and I took upon this movement as having a very important bearing."

The next report (February 1856) is as follows:

"Our Association have passed the following resolutions:

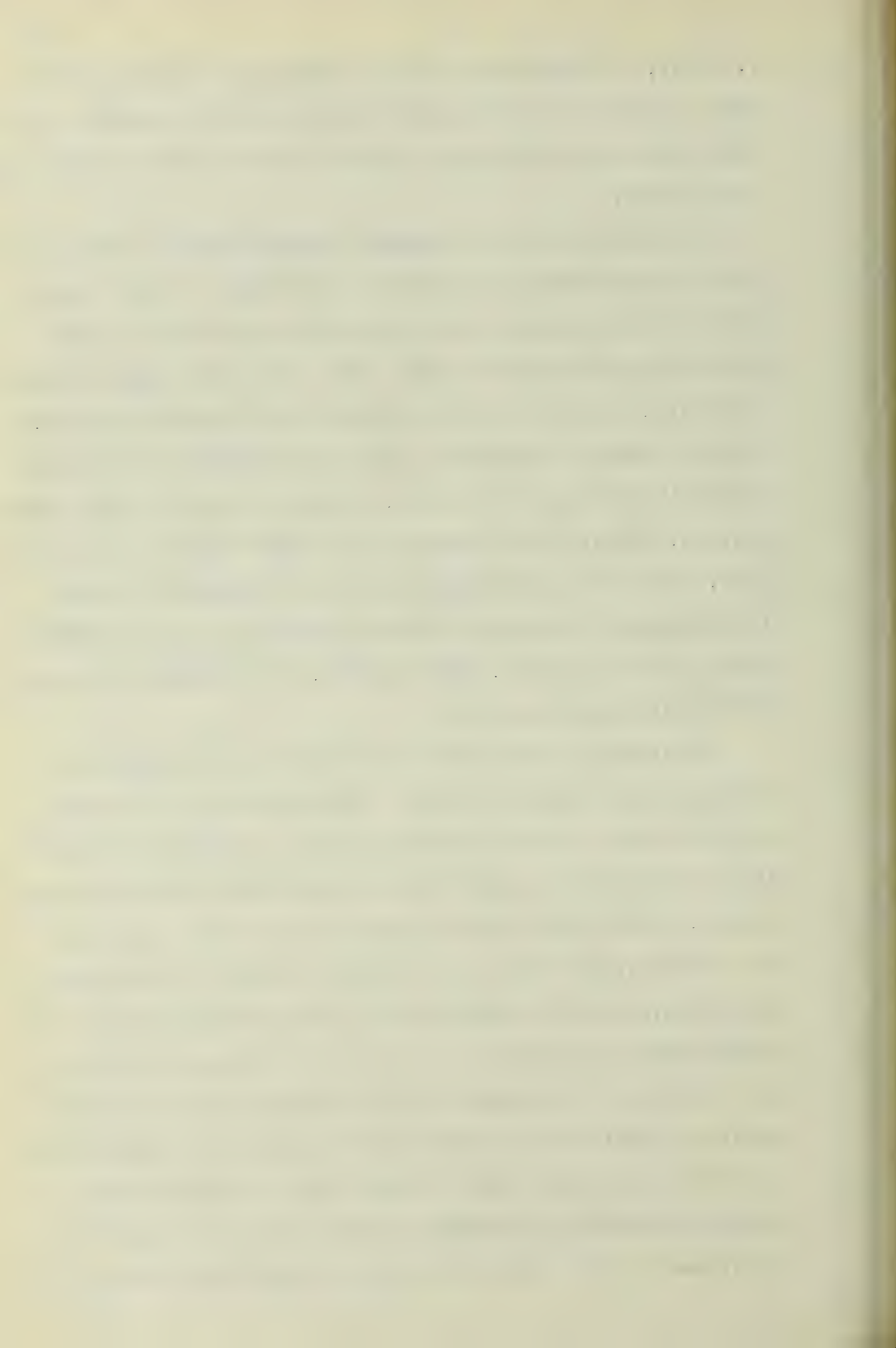
Resolved:--

1. That, in view of our destitutions in the western part of our Association, whose unsupplied wants are constantly before us, there should be four or five missionaries located there without delay.

2. That, in consequence of the deficiency of young ministers leaving our theological schools for the Western field, the above destitutions call loudly upon the settled ministry at the East."

When we see how the Eastern churches absorb nearly all the young ministers, we feel that the wants of the Church in this field are such as to authorize an appeal to the settled ministry at the East. We do not want supernumerated ministers, nor such as are deficient in fitness or disposition to labor at the East. But if candidates for the ministry will not come to our aid, we ask for some of your young pastors, who are less useful at the East than they might be here, and whose experience would be of essential service in forming and training pioneer churches in our new settlements. In this field, emphatically, "the harvest is great, but the laborers are few."

My labors in this place have been more interrupted this quarter than ever before. Were there not a prospect of our having a house of worship soon, I should be unwilling to occupy this ground while other fields are calling so loudly. But there is some reason to hope that our house will be finished this fall. We are pushing it on as fast as we can, with the obstacles we have to contend with. I have found it necessary to go into the woods, and with my own hands cut down trees, and get out saw logs, and then assist in hauling the lumber from the mill, and stacking it up in the dry-kiln. Half of last week was thus spent. I thus neglected my appropriate duties, because I saw that otherwise we were likely to fail of getting our house



done the present season. Much depends, in my view, upon the accomplishment of this work this fall.

In these circumstances, I have but little to say about my appropriate work, but hope to be able at a future time to report more labor and better results."

Obviously for a time the church building occupied a large part of the pastor's thought and time. He speaks of it again in his next report (May '56).

"Your missionary has been full of cares, labors, hopes, and fears in regard to the house of worship we are erecting. Deprived for most of the time of any place of worship, as we have been of late, I have been able to accomplish but little in the way of preaching; and in these circumstances I have felt not only at liberty, but imperatively called upon, to do what I could to hasten forward the completion of our meeting-house. Hence I have devoted much thought and time to this subject. There have been several points in the history of this enterprise where the work was ready to cease had I not thrown myself into the gap and built with my own hands. Pardon me for mentioning that I have felt it necessary to cut mill-logs and haul lumber. Twice have I been to the Mississippi with a team, in cases of emergency, when the completion of the house this season seemed to hang on the act. I have gone forward in building our furnaces, directing and waiting upon the mason, and have lathed part of the house, and done many little jobs in order to expedite the work. Day after day have I wrestled with my own conscience, that the work might go on and the Lord's house be completed this season. To those not knowing the circumstances, it

might seem doubtful whether a minister is justified in spending his energies in this way. But with the circumstances before me, the path of duty seemed plain. Our house is now plastered, and the carpenter is putting the seats in. We expect to commence holding meetings there in two or three weeks; though it will be twice that length of time before it will be ready for dedication.

Brethren of another denomination are now holding a protracted meeting in this place, which is attended with considerable interest. Our people generally have taken hold with them, and helped carry out their measures, so far as they could conscientiously. I rejoice at the good which seems to be done; though the method adopted to compel them to come into the church I think is very evil in its results. "On such occasions", said the preacher to me, "the people do not need much preaching--they want appeals that will stir them up". This might do if the people had been well indoctrinated before. But, in consequence of the general character of this itinerant preaching, a large part of these audiences are sadly ignorant of the fundamental doctrines of Christianity; and besides, many of the hearers have seldom heard any preaching at all. To appeal to the passions of such hearers, and to urge them to the "mourner's bench," and to give their hand to the preacher amid such confusion as often takes place at these meetings, is not likely to result in a very deep work of grace in the heart, if there is any such work at all. I would not speak against the operations of God's grace, which I doubt not is experienced

in some hearts here, in connection with these means; but the painful conviction is forced upon my mind, that the measures here taken to increase the membership of a branch of Christ's church are very objectionable, and will have a pernicious influence upon the minds of many men. Judging from the past, it is probable that a large portion of these professed converts will be as far or farther from God six months hence, than they were before. I mention these things, not to judge my brother, but to show you what sort of religious influences are at work in this region."

Brother French seems to regard it as an exceptional thing that the pastor should throw himself into the work of church building in this manner; and for one of his character and breeding it was a notable thing for him to do, but from that day to this it has been the custom here in the middle west for ministers to pull off their coats and take a leading part in the work, doing anything and everything that is to be done.

There is no account of the dedication of this church. The work was well done. The building stands to this day. It served the community well in its palmy days. When the dam went out the town and the church went down, but the building stood, and has been of service to the community thru all the years.

Soon after this last report, Mr. French left this field, and, November 1st, 1856, began a pastorate of six years at Knoxville. His first commission for this field was for Knoxville and Pleasantville.

The church at Knoxville was organized August 3, 1858. Mr. French was the second pastor, following Charles Burnham.

For the first two years of this pastorate there was no report published in the Home Missionary.

Of the conditions of the field in the fall of 1859 we have the following report (Published April 1860):

"At the close of another quarter, I hear you inquiring: 'Watchman, what of the night?' and though I hardly dare reply 'The morning cometh;' yet I am constrained to say, that we seem to see the dawn of day. We have been so often disappointed in seeing what we fondly regarded as the morning star turn out to be a meteor, that we had almost concluded there was no morning for us. But at length its 'rosy tints' appear, and our hopes are revived.

Five or six our churches in this vicinity, resolved, last fall, to try to aid each other in a series of Church Conferences, each to continue three days and be followed by a protracted meeting, if circumstances should warrant it. The first was held at Holbyville early in November, with the most happy results; of which you will hear from the pastor in due time. The next conference was in this place, commencing the last of November. The meetings were continued more than two weeks, with happy results to a limited extent. Our congregations were moderate in size; as very few Christians of other denominations came near us. Yet the Lord condescended to be with us and grant us a blessing. The church was quickened, and a few young people, members of our families, were hopefully converted. As a result,

four youths united with the church on Sabbath before last, by profession of their faith, and one by letter. Several others would have joined at that time had their letters arrived in season. Of these I may be permitted to speak hereafter. The accessions already received and those we confidently expect to receive soon, will materially strengthen our little church. We are thankful for this amount of blessing, and look upon it as the earnest of future good. From this favored hour, may the Lord turn our captivity."

In May of '61 he reports a revival and a donation visit as follows:

"For some time past, there have been heart searchings in Zion, and a deep solicitude, on the part of a few, for her prosperity. Some of the children of God felt like acting on the recommendation of Isaiah, "Woe not silence and give him no rest till he establish, till he make Jerusalem a praise in the earth."

We established a daily concert of prayer for our church and for those worshiping with us. "The Lord harkened and heard", and the blessing came--all, doubtless, that God could consistently bestow upon a people so unworthy.

Near the middle of December, Rev. W. J. Westervelt came to our assistance, and we commenced a protracted meeting which continued nearly two weeks. Our congregations were small, being chiefly composed of those families which are accustomed to worship with us. A good state of feeling was manifested throughout the meetings. The Lord was evidently with us, to bless and save. As a result, six of our youth,

children of the covenant, professed to consecrate themselves to the service of the Lord, and are still ready to unite with the church at our communion next Lord's Day. This is a precious harvest, especially when we consider the size of our little church and congregation.

To myself and family the first day of the year was a time of much interest. Our friends saw fit to begin the new year with a Donation Visit. It was decidedly a pleasant occasion. The company embraced nearly one hundred; and all seemed to have a happy New Year's. Others would doubtless have been with us, had there not been at the same time another Donation Visit at the Baptist ministers'. The avails of the visit to our house amounted to some \$25. We were much pleased with the good feeling so generally manifested. The "substantial aid" contributed, together with some favors previously received, will in a measure relieve our hard times. I am still looking for the draft due three months ago, and have frequently to plead its nonarrival in pacification of my creditors."

In December of 1861 at the beginning of the War, the missionary writes again:

"How could it rejoice your missionary to be able to speak of great labors performed and of glorious results realized. But in this field it is yet a day to small things. I still hold on to the oar and watch for progress; but through adverse winds and counter-currents my toils seem to accomplish but little. According to 1861, general movement is indicated, while accurate observations often

reveal the disheartening fact that months of toil exact very little real advancement. But the hope that ere long more prosperous times may flow, and that better success may attend future effort, cheers the heart to struggle on. The precious promise is, that "in due season we shall reap if we faint not."

In addition to the former trials and discouragements connected with this field, we are now feeling, in common with other sections of the country, the sad effects of the civil war which is sweeping like a tornado through this fair land. Some four hundred volunteers, including a company of Home Guards, which is now in active service in Missouri, have gone to the war from this county, which has a population of only about sixteen thousand with a little over three thousand voters. This, you will see, must make a perceptible impression on our community, especially since a larger proportion have gone from the town than from the country around. This depletion of our population for the war must effect, more or less, every religious society, and draw off the material on which the missionary has to work in building up the Church of Christ; besides the minds of those left behind are drawn out after the dear ones whom they have been called to lay upon the altar of their country's service. They are anxiously watching the arrival on every mail, expecting to hear of some casualties attending hostile engagements which are now of frequent occurrence where our volunteers are operating. This state of mind is of course very unfavorable for religious improvement, or religious effort.

The National Fast was generally observed here; religious services were held in all the churches. The people feel that the war is a serious reality. I apprehend it will become still more serious if our Government does not hasten to "undo the heavy burdens and let the oppressed go free". To my mind this course presents the only grounds of hope for this nation. God's voice to this Government is as distinct and earnest as it was to Pharaoh: "Let my people go." I tremble to think of the consequences of refusing to do it. The Lord teach our rulers and our chieftains their duty in this momentous crisis!"

In August of 1862 Mr. French resigned at Knoxville and accepted a call to the Franklin church in Washington County. In the midst of his moving he makes his final report from Knoxville (published February '63) as follows:

"During the few days I was absent, to move my family, one member of the Franklin Church left for the war, and three others enlisted, to leave in a few days. I had the privilege of preaching to them but once. Their departure has made a great vacancy in our little church; and others leaving at the same time, our congregation was considerably diminished. But this, doubtless, is a common state of things all over the country. Just one half of the male members of this church have gone to the war; one of them, however, has returned, discharged. This church has laid a large offering upon her country's altar; but I rejoice in the spirit thus manifested. May the Lord make them all valiant for their country and true to their divine Master. Those

who have been honest in the army, I am happy to say, seem to have been profited spiritually by the scenes through which they have been called to pass. What reason we have to bless God for the grace given to many of our soldiers! Thus he brings good out of evil, and makes the wrath of man to praise him.

Much earnest prayer is daily offered in this region for the army, for our rulers, for the overthrow of slavery, and the perpetuation of our free institutions. Christians are looking to God in behalf of our country, but do not seem to realize the condition of sinners around them. How much do our churches need reviving influences! The general effects of this war upon society are sad. In one small neighborhood in Lafayette, some five or six families have been made desolate by the death of soldiers from wounds or disease. We are reminded of the slaughter of the first-born in Egypt, and for a cause strikingly similar. What a lesson is God now teaching this nation!

A few weeks ago one member was received to the church in Lafayette on profession of faith. She was hopefully converted a year or two ago, but was soon led into temptation, and her conscience was offended for a long time. She dared not hope for divine favor. But the Lord sent the hand of affliction upon her, and with it granted a spiritual blessing. When I first saw her, consumption had, for some months, been preying upon her system; and the first time I talked with her, she expressed a desire to consecrate herself to the Lord in a public profession of religion. She lived less than two weeks after this event was consummated

in the comforts of grace, and then passed away, as we trust, to "brighter scenes above."

This Washington County field, in which he began his service, August 1, 1855, included Franklin and Lafayette.

His pastorate here covered a period of two years. No home missionary report from this field was published, aside from the one just copied which was written from Knoxville. All the churches were struggling in these years of the war, and this field was no exception to the others. However during those two years the churches made some progress.

Now a newer and a more hopeful field opened up to the missionary at Fairfax and Blairstown. His commission for this field is dated August 1, 1864. The pastorate here was very brief. Mr. French had just finished his first year with these churches when he was called away from all his earthly labors. After a week of sickness he died September 28, 1865, being at the time of his death a little over fifty years of age.

Reviewing his life in the Iowa News Letter, brother Daniel Lane writes:

"He commenced his labors as a Home Missionary in Iowa, in June, 1851. Four years and more, he labored at Montonsport, barely six years at Knoxville, two years at Franklin and Lafayette, and a little more than one year at Blairstown and Fairfax. In all these places he won the respect and esteem of his fellow citizens as an indefatigable and earnest christian minister, and has left the memory and savor of a godly life and conversation. The little churches at

Fairfax and Blairstown had become warmly attached to him as their pastor, and are deeply afflicted in his death. The blow that removed him is also keenly felt outside the circle of christian love and fellowship. Even irreligious men who have been observers of his life and his work, are constrained to bear testimony to his christian consistency and devotion, and to regard his removal as a public calamity.

The tidings of his death carried sorrow to the hearts of his brethren in the ministry throughout the state. He was profoundly interested in all that concerned the welfare of our Zion. Sadly shall we miss his genial and benevolent countenance in our associational meetings, which he rarely failed to attend, and always greatly enjoyed. He was not ordinarily prominent in the discussions and detail of business, but the devotional hour always found him ready with his utterances of christian love and faithfulness, and his glowing words of prayer. We met him last at Grinnell, in July, where he was in attendance upon the commencement exercises of "our College". He was unusually interested in what he saw and heard, and immediately made arrangements to place two of his children there. While they were yet in the first enjoyment of the advantages thus afforded them, came the sad call to return to a home saddened and darkened by their father's death. That home is not altogether sad, nor altogether dark; Jesus is there, and in his presence and love, the stricken widow and fatherless children shall find light and joy."

Tenth Sketch,

MATTHEW CAREY.

This brother is little more than a name in Iowa. According to Julius A. Reed, he came to Iowa July 3, 1851. The Home Missionary records show that he was commissioned for Elk Creek (within the bounds of the Des Moines River Association) beginning December 15, 1851, but that he served under this commission only three months. The church was organized with five members in September of this year 1851.

The commission was not renewed, but according to the State Minutes, Mr. Carey continued to reside in the neighborhood.

In the years 1860, '61, '62, the Minutes locate him at Galesburg, Jasper County; and from '62 to '65 at Newton; then his name is dropped.

Probably he was a farmer preacher, more farmer than preacher, and that at length he ceased to practice the preaching function entirely.

First and last there were quite a few men of this type in Iowa, and some of them were most excellent men, altho not acceptable preachers.

Eleventh Sketch,

JOHN PRYCE.

This good Welsh brother made us a short visit, beginning with the Flint Creek church August 10, 1851. He was here only eight or nine months, and then passed on, or returning, and was no more seen in Iowa. His name does not appear in the Minutes at all. There is no published report of his work in the Home Missionary. The only record concerning him is that connected with his commission, which says: "The people have built a Chapel", and "the missionary expects to leave"--which he did. It seems that his work for Iowa is to be summed up thus:

He helped to build a Chapel and then he went away.

Twelfth Sketch,

JOHN BARTLY.

Julius A. Reed includes this brother's name in the list of ministers coming to Iowa in 1851. Without doubt Mr. Reed is mistaken, for the Home Missionary records show that along in these years, '50 to '56 John Bartly was located at Platteville, Wisconsin and vicinity. Probably the "Platteville vicinity" touched Iowa at Dubuque and parts of Clayton County, and the Platteville missionary probably now and then crossed the river on his missionary tours, but he had no such connection with the Iowa work as to be listed with our missionaries.

As however his experiences show the character of the German work in the region, an extract from one of his reports is here inserted. In December of 1851 he writes:

"I come at the close of my year's labor, to tell you that God has done through my feeble instrumentality. I have nothing extraordinary to relate, but when I look back on the year past I can truly say, the mercy of the Lord manifested itself in a visible manner. An old, well experienced Christian, stated to me that the difference between now and the time when I first came here, is like day and night. Those that would first hardly speak with the minister of the Gospel are now seen from Sabbath to Sabbath in the sanctuary, listening to the preaching of the glad tidings.

I have enjoyed continued health, so that I could preach every Sabbath twice, here, in Hazel Green and Potosi. Here in Platteville, to judge according to the attendance on the

worship, the Lord has blessed my labors. Never has the house where I preach been so crowded as on the last Sabbath. I think that a considerable number are under conviction, and several have come near to the solemn crisis of eternal decision.

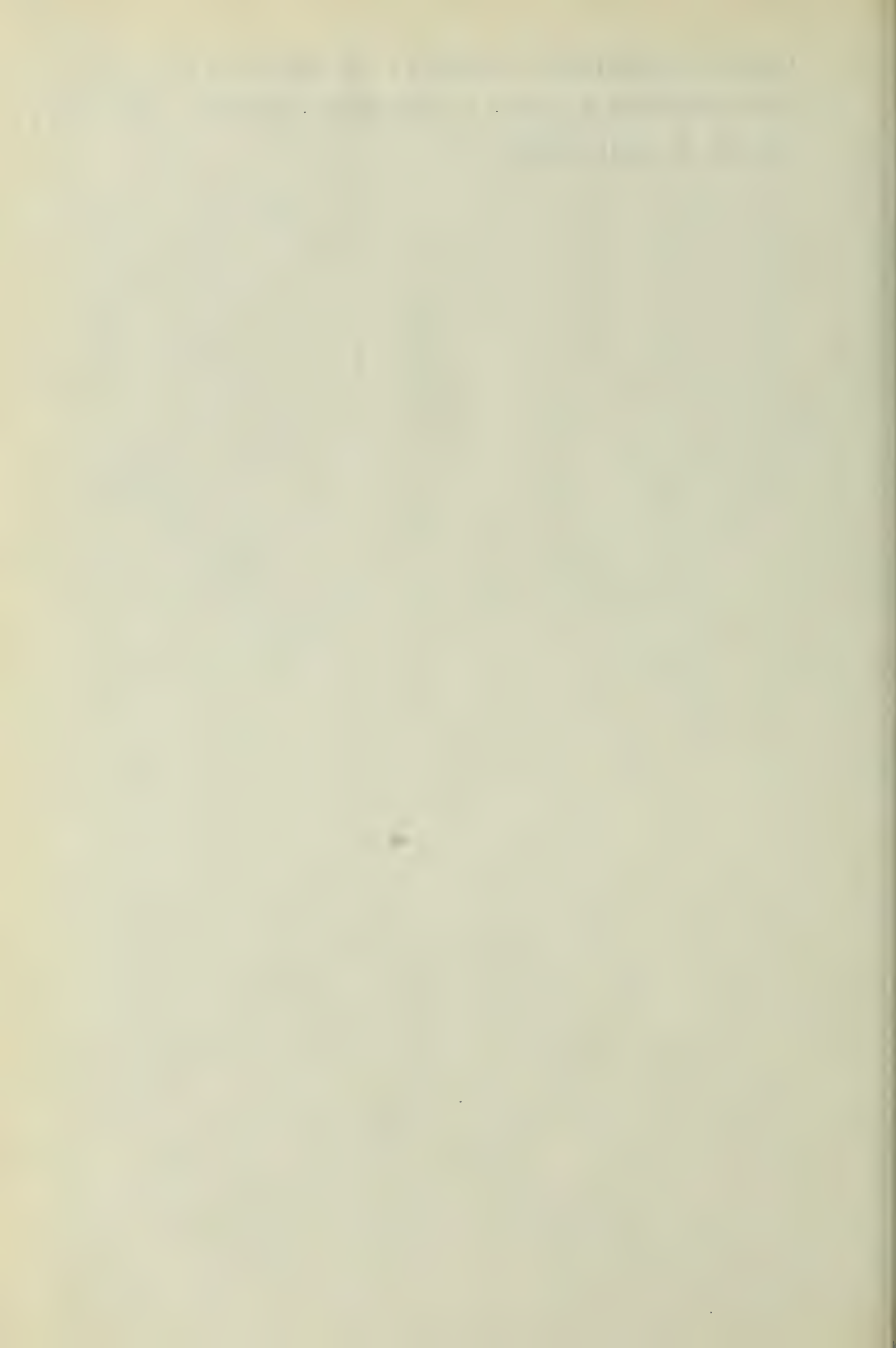
There are two German Roman Catholic brothers who attended regularly my preaching, leaving entirely their own church. Some other Catholics threatened vengeance. On the fourth of July those Catholics assembled in the beer-house, as their general gathering place, where they got drunk. Now it happened that as the above mentioned brothers were passing peaceably by, the vengeance broke out in open flames. The general watchword was: 'Let us massacre the Lutheran heretics;' and like tigers they fell upon the helpless brothers, and nearly killed them. Other Germans of my congregation ran to assist them, but they were treated in the same way. It was an awful scene; but I hope it has tended to the good of the poor brothers. As it happened towards evening, they washed from their faces the blood, and came with their blue eyes, with us in the evening, to the prayer meeting. I exhorted them not to regret to suffer a little for Christ's sake. What the consequence of all this will be, I do not know; but they saw at least what kind of a spirit lives in their Catholic brethren. The assailants fled the very same night. Recently they came back and begged for pardon. The injured persons gave to them willingly and christianly the forgiving hand.

We are just engaged in building a house of worship. It is hard for a poor congregation like mine, to erect such a house. The building will be of brick, and 25 by 45 feet,

and will be finished this fall except plastering, slips and pulpit, etc., which we will try to finish next spring. It will cost something over \$1,000.

And now, when I look back on the past year--the first as a missionary of your benevolent Society, and the first as a minister of the Gospel--I feel encouraged--and as if God had laid his ordaining hand upon me. How glad I feel to work in the cause of Christ as your missionary! I thank you for all you have done for the German. O, my heart is oppressed when I look upon the thousands and thousands of Germans in this state alone, and so few laborers! I look on this subject just as if God had his own purpose in leading so many of every nation, and particularly of Germans, from a dark country to this enlightened and blessed land of freedom. They are rolling to our shores as the waves of the ocean; and why all this? I do not see any other purpose in it, that than they might be supplied with the bread of life; and how can this be done, if not by your Society? I know, it is a difficult work; it is not a work of a year; it is a work of perseverance. It is perhaps hard to reach those whose religious training has but confirmed them in spiritual death, but so much the more they need good men, to lead them in the way of righteousness. I address, in you, the representatives of the American Christians, and I beg you to have an open eye for the thousands of Germans; for now, just now, is the time to work amongst them, or they will fall into the hands of open infidelity or fanaticism. The devil is at work like a lion among the Germans. Paine's Age of Reason is published in German in the East, and finds

its way in hundreds of copies to the West; and what will be the consequence of this, if Christians, American Christians, are not on their guard?"



thirteenth sketch,

ARRIVAL PROBABLY.

This, of course, is a German brother. He was born in Barmen, Prussia, February 28, 1805.

He came to America in 1848, landing at New York City, January 18th of this year. He first located at Lafayette, Indiana.

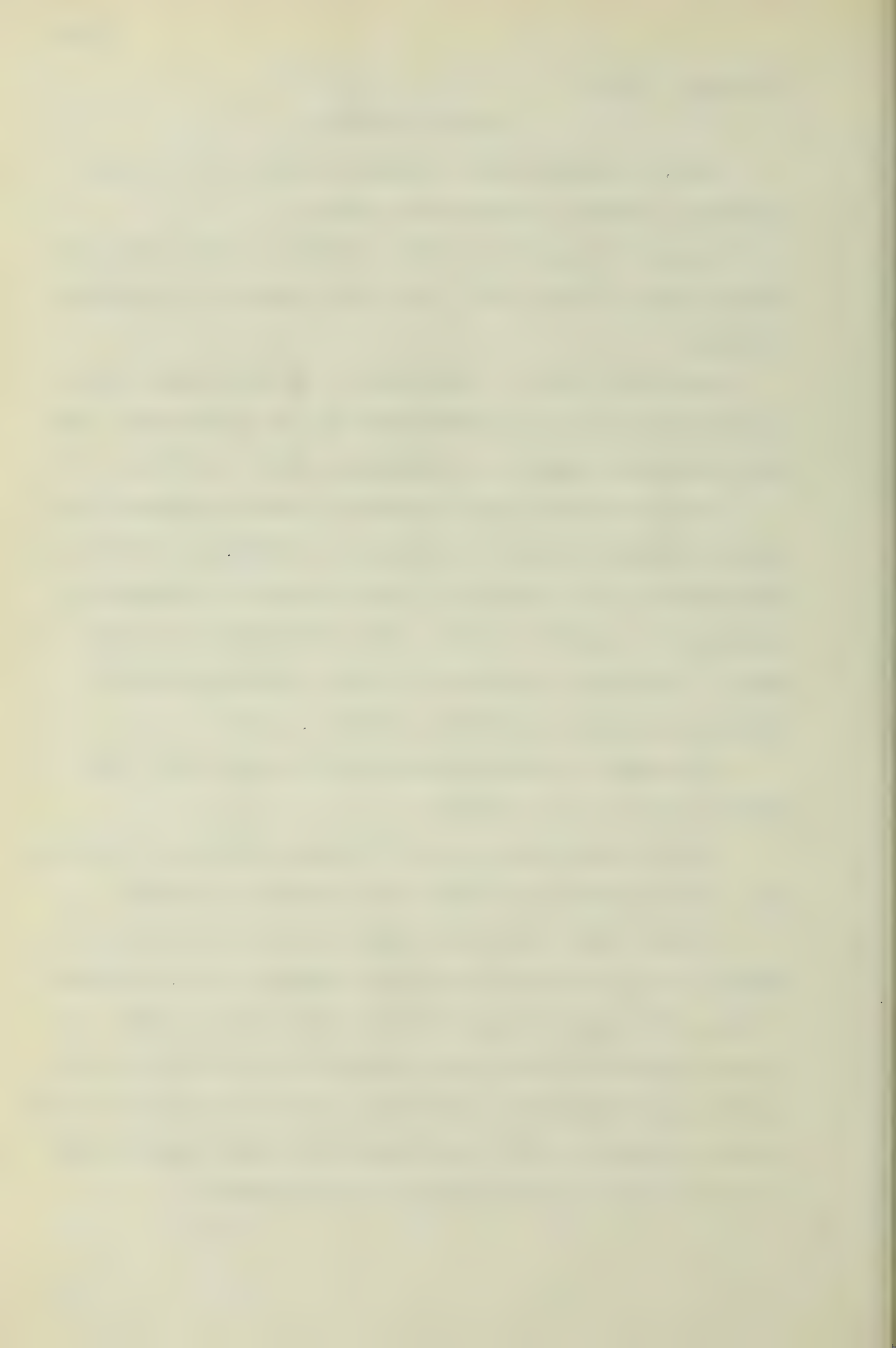
About this time he was moved to devote himself to religious work, and his heart turned to his countrymen, then fast gathering along the Mississippi river in Iowa.

Under commission of the American Home Missionary Society he began his work in November of 1851, his field, as designated by his commission, being among the Germans of Dubuque and Clayton Counties. The commission for 1852 read: "The German Evangelical Church, Sherrills Mound, (Sherrills Mound) and Center Township, Iowa."

Of course his field covered many points aside from those named in the commission.

In this field he continued laboring with great fidelity and a fair degree of success until February of 1856.

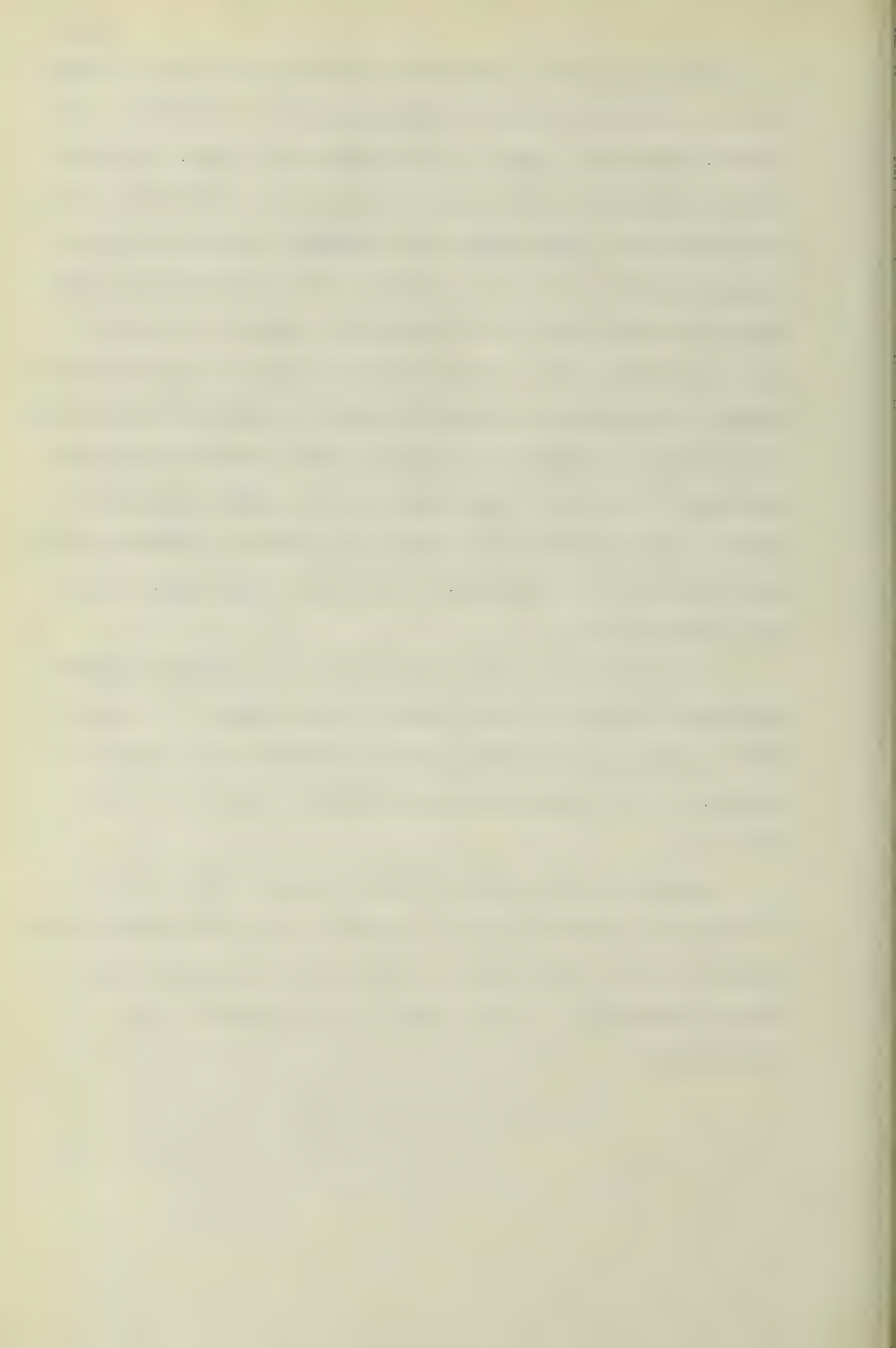
At this time Davenport, fast becoming a German city, largely of the rationalistic and aesthetic type, appealed to him as a field of special need and promise. Here too he had success in his labor, and at the end of the first year he had organized a church the date of the organization being February 19, 1857; and about the same time, perhaps a little later, a little Chapel was dedicated.



This missionary pastorate continued until May of 1860, at which time Mr. Frowein accepted a call to LaGrange and Canton, Missouri. Here he continued until 1863, and then he was virtually driven out. In those days Missouri was a hot place for a Congregational minister, and supporter of the government. In company with a great body of his countrymen he took sides with the North. Almost his entire male membership went into the Union Army, and he was really obliged to leave the state. He found a place of refuge over in Illinois. There is no record of his further missionary services. No one of his reports to the House Missionary Society is published. He died on the 10th of February 1869, and was buried at LaGrange, a wife, two daughters, and a son surviving him.

Mr. Frowein bore the commission of the American Home Missionary Society for at least a dozen years. It seems strange that in all these years no report of his was published, for of course he made quarterly reports to the Society.

He gave us nine years of faithful service in Iowa. He began the German work at Davenport. He was thoroughly evangelical in his preaching. He helped to evangelize our German population. He was one of the builders of the commonwealth.



Fourteenth Street,

JAMES F. GATES.

When I began looking up material for this sketch, I sought first Mr. Gates obituary in the Congregational Quarterly, and then in the Year Book, supposing that of course he had died "long ago", very old." But as I passed on year after year in the Quarterly, I found him still alive; and through the eighties, nineties, and the zero decade of the year book I found C.E.Gates still alive, and in the last year book, 1912, I still found the name C.E.Gates. So I ventured to write him, thinking I might perhaps get a reply from a child or a grandchild or some relative or friend. But neither child, nor grandchild replied. The letter was answered by the old man himself; and only yesterday-

(July 5, 1913) I received another letter. From these communications, and the records of the Home Missionary, the Minutes, etc., I am able to make out the following sketch.

Charles E. Gates was born at Palmer, Massachusetts, August 26, 1823. His father was proprietor of a small factory, and as Mr. Gates says "he barely escaped having a rich father. He sold his mill privilege too soon."

"When I was about three years old," says Mr. Gates, "my father moved from Palmer to Wilbrahan, and engaged in mill business at Palmer. Here I attended school in the little red school house. It was at this school I was happily converted, as many others were, thru the faithful efforts of our teacher, Mr. F. Newell. Soon after this my father and sister died. This greatly impressed me, and was one of

the means that led me to prepare for the ministry. I studied for college at Wilbraham Academy, and entered Amherst College in 1845, and Andover Seminary in 1847, graduated in 1850. Soon after (in 1851) I was married to Mary Hobbs of Wells, Maine. I had my first call to a church in Massachusetts, but felt that I must go as a home missionary. We decided to go to Iowa, soon after the Iowa Band went from Andover (it was eight years after.) I wish here to say, I believe it was the influence of the Iowa Band that gave the "holding turn" politically and morally of that beautiful state.

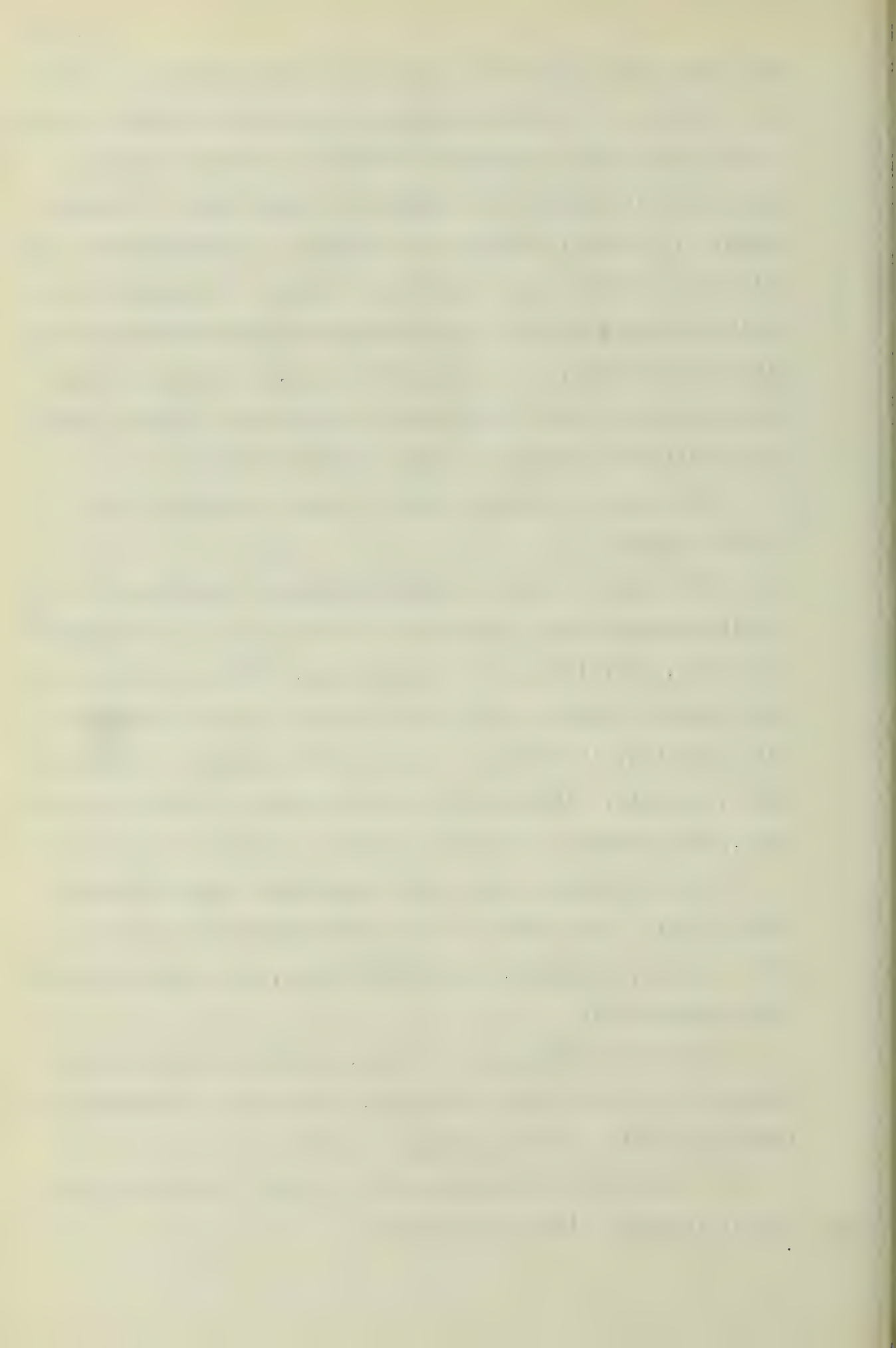
There was no railroad when we went to Iowa in 1851 beyond Chicago.

The Home Missionary Superintendent, J.A.Reed, took me in his carriage from Davenport, 70 miles, to his old preaching place, Fairfield. It was Saturday, 'Now' he said, 'you must preach tomorrow, and preach without notes, extempore'. 'No' I replied, 'I cannot. I have never done it.' 'But you must', he said. 'They won't have any other'. Well I did my best, and pleased the Superintendent, and I was satisfied."

The exact date of Mr. Gates beginning here was December 1, 1851. Mr. Gates was the fourth pastor of the Fairfield church, J.A.Reed, William Thompson, and G.G.Rice being his predecessors.

Soon after entering the field, Mr. Gates secured the erection of a new church building, a decided improvement on the \$500 shanty built by Julius A. Reed.

Of this new building, as well as other matters, he reports, (December '53) as follows:



"Another quarter of missionary labor has been performed"; how well, or with what success, can only be known fully when all the little streams of influence, which have to be poured a part of a missionary's life, shall have finished their windings and emptied into the common ocean--Eternity.

Then I contrast my present circumstances with those which existed when I came here, less than two years since, I feel greatly encouraged, and am led to exclaim "Hitherto hath the Lord helped us!" I remember the old leaky house of worship here, on a rainy day, I was compelled to move it all possible lest it should be still more defaced by the rain; I call to mind the almost insufferable heat in summer, and cold through the floor in the winter, we then experienced.

I remember, as a consequence of these things, how few came to the solemn feasts of the sanctuary, and how nearly these discouragements drove us from our field, to seek another where the probabilities of success would be greater. But now how changed! That New England spire, the finger-board, I trust, of our faith; that comely structure, beautiful, attractive and comfortable, both in summer and winter; that new Bible and becoming pulpit; those easy and well-filled seats; that choir, increased in numbers and in the richness of its music, etc., and the best times of a Sabbath--all these things, with an audience increased by half truly awake my wonder and my gratitude to God, while hope brightens in the future."

In May of 1854 there is a report of a great revival which was so genuine and thorough going that it entered in-

to the saloon, and spilt its liquors in the street:

"We are glad to inform you that, after a long period of spiritual drought, a most refreshing shower of divine grace has, recently, been enjoyed by us. It may be said with truth, that this is the only great outpouring of the Spirit that has ever fallen upon our little church, although conversions have from time to time occurred. Soon after our new house of worship was dedicated, for which many thanks are due to the \$50,000 fund, a new interest was manifested; our numbers on the Sabbath were greatly increased; Christians became awakened, and sinners serious. Our prayer meetings, which had been attended by only two or three males, began to increase in numbers and in interest.

We concluded that it was best to commence a protracted meeting, which we did the next week. A deep anxiety was soon felt among the ladies of Fairfield Female Seminary, over which I have been almost compelled to preside for some time past, though not at all as a teacher. The anxiety and seriousness increased in the seminary, till seven of the young ladies, all that were unconverted, became hopefully pious. I have not time to speak here of the tears of rejoicing, that were mingled with those of distress and agony. Suffice to say that our house became a Bethel--a house of prayer. The interest spread rapidly in the church and in the town. Some thirty five or six professed to be born of the Spirit; eighteen of whom have already united with us, and several more are expecting to do so, at the next communion. Our little number will then be about

doubled. To have abundant reason to exclaim, "Then we remember the feeble instrumentalities used, and the faithlessness of the church, "What hath God wrought!"

One school teacher who had closed his school, and was about to leave for Illinois, and even went so far as to pay his fare, was compelled to remain, the stage being crowded. He came to our meetings the next day and evening, and became so anxious, that he would not leave the next morning. Soon he became a humble follower of Jesus, as we hope; he then left the state, to meet us next in heaven.

A rumrunner also became interested, and gave up about \$100 worth of liquor. It was rolled out in the presence of some five hundred citizens, and turned out into the gutter. While it was running slowly out, two thrilling temperance speeches were made, the speakers standing on the barrels; this is a little ahead of the Maine Law. Just before this scene commenced, a would-be gentleman stepped into the crowd and made a speech after this sort, "Why not sell this liquor to the druggist, and crown the heads of orphan children with education?"--to which one of the speakers most cuttingly, yet aptly replied, that the gentleman's remark reminded him of a certain other man, who cried, "To what purpose is this waste? It might have been sold for 300 pence and given to the poor." To which the Savior replied, "She hath wrought a good work". He added that liquor once slew him, now, it was his turn to slay it. The citizens marched from this scene to the remaining grog shops, and women besought them with tears to stop selling. This whole transaction had a powerful influence in favor of the revival.

The Spirit of God has reached every class, and almost every profession in our community--the lawyer, the physician, the sea captain, the gambler and the Mexican soldier. The religious interest has extended from our church to the other churches in the place. Indeed, the whole town seems to have been shaken by the Spirit of God. One hundred, perhaps, have been soundly converted. Few towns, east or west, are now more moral or religious than ours. We may all say with full hearts, "Bless the Lord, O! my soul." There have been a few conversions also in one of my out stations."

In September of this same year, 1854, Mr. Gates writes again:

"You will recollect that I stated in my last report, that about forty persons had become hopefully pious during the revival last winter, and that eighteen had united with our church. I am happy now to report that ten more have joined us, making in all, twenty eight additions. Some of these were young ladies in the Seminary, and, of course, have taken letters of dismission. Several of these are now teaching school, and I doubt not, all educating the heart as well as the mind. All the converts, I believe, are doing well, and some of them are models of christian consistency. They run in the great race course and are not weary. Our prayer meetings are well attended, and exceedingly interesting. One brother, who, till last winter, had lived careless of religion, said that his former life seemed lost; that true happiness could be found in God's service; and added that he had never failed to receive a blessing at every prayer meeting.

This town and county, being both beautiful, are rapidly growing in population. God seems to have prepared the way for them by the great revival last winter. May this young city, with its church spires, be to the emigrant on the prairie what the light-house is to the mariner on the ocean."

Writing of his experiences at Fairfield, Mr. Gates says: "I must not forget the great aid given me by a converted sailer, Joseph Cooper, (converted under the ministry of father Turner.) If father Turner had done nothing more than to lead this wicked, skeptical sailor to Christ (See story of Cooper in *Asa Turner and His Times, Pilgrims of Iowa*, and later in these sketches,) great would be his reward. It was in Fairfield that we had charge of a female Seminary for a term, and more than a score of girls were converted.

I was often called to hold meetings in log school houses some miles from our central church. Many successful revivals were there enjoyed. I had also many funerals to attend. I had the joy to see a church spire rising toward heaven just where we had one of our great revivals (in the country log school house.) It pays to go out into the highways and hedges. If this was done more frequently by ministers east and west there would be more sheaves brot in; and the central or city churches would not be weakened but gloriously kept alive. Besides there would be less complaint by home missionaries

for want of support, for these country people on the prairie for whom you have labored in revivals will not forget you when harvest are reft. I have found this to be so again and again in my labors as a home missionary in Iowa.

I do not say that I have not had hard work, and some trials in a new state. I expected it. The people were mostly poor; and only rude cabins or shakes. Roads were poor, and bridges few, and the mud awful after a rain, but ministers like physicians must visit the sick and dying, and they must attend funerals mostly at their own expense.

Mr. Gates' pastorate at Fairfield was a little short of five years. He began in December of 1851, and closed in August of 1856. At this time he was called to Washington, in Washington County. His first published report (May '57) from this field was as follows:

"I have labored under several disadvantages, of late, on account of having no house of worship of our own. Yet there may have been a Providence in all this; as I have been led to preach on the prairie about five miles distant from town, when no house could be obtained. There has been, and is now, quite an interest there in religious things. I can hardly call it a "rival;" although the church members are hopefully converted. I think some six or more now give evidence of a change of heart, and about as many are anxious. So I think my extra preaching there has not been in vain. I held a series of meetings, and have continued to go once or twice a week since.

One or two family altars have been erected, and I trust more will be. I preached most of the time in a log cabin. I found it truly a Bethel. Sinners were weeping, and backsliders resolving to return. Oh! it is blessed to preach to those who are hungering and thirsting for the bread and water

of life. Some listened eagerly who had scarcely entered a church since they left the East. One man who, I have learned recently, belonged to a church at the East formerly, but was ashamed to have it known, has returned to his Father's house. Another, from New England, is now interested, and I have some reason to think, has passed from death unto life. I have often felt, that our brethren in the East do not feel sufficiently the close and intimate connection between themselves and us. Here we meet with their sons and daughters. Some of them are impenitent, or perhaps hardened. They have, here in their prairie-home, time to reflect. The temptations to pleasure and amusement, that so often dissipated or prevented serious thoughts in the East, are here comparatively small. In our last meeting, a son of a Congregational minister was present, and expressed his desire to become a follower of Jesus. Providence had guided him, as if by a pillar of fire or cloud, to this place, just at this time, in search of a home for himself and widowed mother. May he find first, his father's religion."

In September of 1858 the missionary writes again:

"The work of grace here has been a thorough one, though not very extensive. The church has taken a higher stand, and I think mean not only to keep it but to advance. Fifteen have already united with our church, and others beside were hopefully converted. The converts are of all ages, from 60 years down to 13 years; and of all characters, almost. The skeptic, the intemperate, the pleasure-loving, all now sit side by side at the prayer meeting; they take an active part in the meetings, and we hope will soon be more numerous."

immovable, always standing in the name of the Lord. To feel strengthened and encouraged. Truly, the Lord hath blessed us."

In connection with this Washington church Mr. Gates had an outside appointment a few miles west in the Franklin neighborhood. In due time this developed into a church, the organization being effected July 24, 1858. In his next report (November '58) Mr. Gates tells of this organization. He says:

"A colony of fifteen persons has just left us to form a new church, about seven miles west of this place. While this change weakens us, yet, I doubt not, it will advance the great cause. Rev. J. C. Cooper and myself have just organized them into a church, with several others who had recently come to the place from the East. We felt that the brethren there were correct in urging the necessity of a church organization. They are poor, and have only ox teams to come seven or eight miles, in the heat of summer and cold of winter, and can attend church here but seldom. I have never seen a more devoted band of Christians enter into covenant. Each of the twenty one is an active, praying Christian. Mr. C. held a few meetings after the organization, and a few were hopefully converted.

We expect great things from that little church, through Christ strengthening them. May I ever see them in action on that vast prairie. As a church we rejoice, God has so blessed us that we can send out such a colony of fifteen, almost our own original number, and then have left forty five members. If we are kept poor and weak, as a church, in future, by such drafts, we will rejoice and bless God,

for it, and ever pray "O Lord, come and revive us again, that we may send forth more laborers into the great harvest".

This same year 1858 Mr. Gates is called upon to mourn the loss of a fellow missionary who was also a fellow student in College--the Rev. Luther White. Mr. Gates conducted the funeral service, and wrote the obituary, which was published in the State Minutes, and copied in the Home Missionary. Extracts from this will be made in the sketch of Mr. White which follows this, as he was the next to follow Mr. Gates to Iowa.

The pastorate at Washington covered a period a little short of six years--from August 1856 to May 1862.

May 1, 1862 Mr. Gates was called to Oskaloosa, becoming the seventh pastor of this church, which at that time had been organized eighteen years.

In 1863, '64, '65, we have no message from Mr. Gates, at least none were published; but in 1866 there are two reports. The first was published in May of this year, and is as follows:

"The best item of intelligence is the fact that a few have been hopefully converted, and will unite with the church next Sabbath. Four, I think, give evidence of a change of heart. Two of these are young persons, recently from the region of Boston, Mass. So you see we are gathering up the lost sheep. Our Eastern churches are not fully aware of the glorious work your missionaries are accomplishing in thus looking up and leading to Christ some of the consecrated yet hardened sons and daughters of New England.

One of these young men attended our meetings but one

or two nights. His business called him away. We put into his hands that little invaluable book, entitled The Blood of Jesus. He was traveling, in a private carriage, over the prairies, when he became storm-stayed. This gave him time enough to read carefully that little book. I know it had been searched, not simply read, for I examined its well-worn pages, and many of its striking passages and startling quotations that had awakened him were pointed out by himself. He returned home last Saturday, I believe a converted man. Strange, that after twenty years of sin, spent in christian society in New England, he should be converted here, by such a simple instrumentality!"

In the summer of '66, the church having now received aid for twenty two years, to the amount of \$6,375, assumed self support. Mr. Gates reports this joyful event (September '66) as follows:

"Another year of missionary labor has now closed, and with its close we bid your Society farewell. It has nursed our church for many years, and without its help and sympathy, this church, years ago, would have been extinct. Now we are glad to say that we shall seek to go without crutches. We may falter and stagger a little, but all children do this for a time. You may be pleased to know what has been done during my four years of labor.

First, we have received just one hundred to the church, and the house of worship has been repaired. About two thirds of the hundred have been received by profession. The Sabbath school has been flourishing during all the time.

We have given to about all of the general objects of benevolence, and given nobly, I think for a feeble church. Considerably over \$200 have been given during the last year. The supporters of your Society do not know fully the amount of good it has done in the West.

My people, for instance, would not have thought of attempting to support me without your kind aid. With it they were inspired to do more than they ever thought it was possible for them to do. They have given to support the cause of Christ when some of them had not a house as good as an Eastern back kitchen to live in, and few comforts, and none of the luxuries of life. God has blessed them in giving and sacrificing for Christ.

I know I express the feeling of all the members of the church when I say, "a thousand thanks for all the aid and words of sympathy and encouragement you have given us." Under your fostering care we have grown rapidly. The old prejudices that I once wrote about, as operating against us, have either died out or been killed out by persevering effort and by prayer. We are not only now a fixed fact, as a church, but exerting a decidedly christian influence, I think, in the town. Indeed we have now some of the best and most influential christian men here, as members of our church. Your Society deserves much of praise, under God, for this happy change. Many of those here converted to God will rise up in eternity and call you blessed."

In November of 1866 Mr. Gates writes to the Iowa News Letter: "Our church is now very prosperous; and our house of worship is full."

In April of 1869 another News Letter item is as follows: "Rev. C. H. Gates writes us that the church in Oskaloosa has within a year purchased a bell and an organ at the cost of \$800, with little aid from abroad. They have also subscribed \$150 to the new College Building at Grinnell, and raised the salary of their pastor to \$900. All this during the first year of their independence of missionary aid."

Mr. Gates' ministry in Iowa covered a period of about eighteen years--1851-1869.

After speaking of some of his experiences with the bridgeless streams and bottomless sloughs, writing in 1909 he says:

"Now there are fine built villages and solid bridges and good roads in this formerly wild country, and each county seat has one or more churches. No state is superior to Iowa in soil productiveness or noble moral population.

Southern Iowa, where my lot was cast, was a hard place for preachers, especially those from the North, called abolitionists. I have seen the time when I would have swung a flag of joy to see an earnest Congregationalist come. It was the time of the war; and politics, especially the slavery question, proved unfavorable to the interests of religion in southern Iowa. I labored in three towns, each a county seat--Fairfield, Washington, and Oskaloosa. After eighteen years of hard work--doing the work of two men--I decided to go East for a rest. I did so, but found it hard to stop work entirely. Soon I was called to Duxton, Maine, then to Lexington, West Newfield, Deer Island, and Kennebunkport.

I still expected to go West again, but a son in college and a daughter at Mt. Holyoke kept me East until Iowa was as well supplied with ministers as Maine. So I remained East till my resignation."

In his retirement, beginning in 1897, his residence has been at Wilbraham, Mass., the home of his childhood. He writes that his life has been without doubt prolonged by spending his winters, a dozen or more of them in southern Florida. His age at this time (1913) is eighty nine, and that of his wife, still spared to him, is eighty four. Mr. Bates died Dec. 12th, 1914, aged 91 years, three months and 16 days.

In reviewing the life of this man, knowing him only by his home missionary reports, and the brief autobiographical sketch which he has prepared for his children, but kindly loaned to me, he appears to me.

1. As a man of great vitality, physical, mental, and spiritual. He was alive all over, and all through and through.
2. He appears to me also as a confirmed optimist. It was difficult for him to see any hardships in his home missionary fields. The little humble meeting house at Fairfield was to him a veritable cathedral; and the little wheezy melodion a rich toned organ. He had no doleful reports to make. All the people were brave and good, and the vision glorious of the Iowa-to-be always filled his eyes.
3. Of course such a man had frequent revivals, and large accessions; and churches came to self support; and church spires appeared where once the old log school house stood;

and he helped to realize the vision splendid of the Iowa that was to be.

We give thanks to God for the now almost ninety years of the radiant life of this good man, Charles H. Gates and we give thanks to God for the eighteen years of his splendid services in Iowa.

Fifteenth Sketch,

LUTHER R. WHITE.

Mr. White was born at Northbridge, Massachusetts. The date of his birth is not given, but it was not far from the year 1820.

He graduated from Amherst in 1848, and from Andover in 1851. A college classmate--O.H. Gates--tells of some of the trials of his college days. "It was not only that he was poor", says Mr. Gates, "but it was a want of that sympathy which he had a right to expect from friends, and a perpetual goading from those to whom he was indebted for his preparatory course of study. For this reason he was compelled to leave College for a time."

In the fall of 1851 he came to Iowa bearing a commission from the Society, dated December 1st of this year, which assigned to him LeClaire as his field of labor. His pastorate here was short, but he left an enduring monument in the shape of a commodious house of worship. He left this pastorate because of a conviction that he was better fitted for the school room than for the pulpit. Schools were opened to him at Fort Byron, Illinois, and Washington, Iowa, where his friend Mr. Gates was pastor. When he had closed a term at Washington, he found that the question of profession which he thought settled in favor of teaching would not stay settled. The words of St. Paul kept ringing in his ears, "Woe is me if I preach not the Gospel." So again he left the school room for the pulpit, and was again commissioned by the American Home Missionary Society which located him now at Summit, Iowa, beginning, Sept. 1, 1854.

Here he remained until March of 1857, at which time he was commissioned for Brighton and Glasgow. This was his last pastorate, and it was cut short by reason of his death May 30, 1858. He left behind no written memorial. None of his reports to the Home Missionary Society were published.

The Minutes of 1858 make mention of Mr. White's death in an obituary record, prepared by Rev. Chas. H. Gates, then pastor at Washington, who had been with Mr. White, both in College and in Theological Seminary, and who had been closely associated with him in missionary labor. In this obituary Mr. Gates says:

"Luther R. White died at his residence in Brighton, Washington, Co., May 30, 1858, after a brief sickness, which was not thought to be dangerous till a few hours before he died.

My personal acquaintance with this brother for many years--besides having been a classmate part of the time in College, and also a member of the Seminary with him--gives me an opportunity to speak with some confidence as to his character. Perhaps no student was more tried in College. It was not only that he was poor, but it was a want of that sympathy which he had a right to expect from friends, and a perpetual goading from those to whom he was indebted for his preparatory course of study. For this reason he was compelled to leave College for a time. He graduated at Amherst, in 1848, and at Andover in 1851. He came the same year to Iowa as a Home Missionary, and labored as such most of the time till he died.

He spent some time in LeClaire, Scott Co., and the new house of worship in that place is a monument to his good influence, and to his personal toils and sacrifice. After this he thought himself better fitted to teach, and engaged in the work at Port Byron, Ill., and in Washington, where he will long be remembered. When he had closed his term in the latter place, he found that what he thought was settled--viz: his duty to teach--would not stay settled. He told me about this time that those startling words--Woe is unto me, if I preach not the Gospel--rang in his ears until he returned again to publish the glad tidings of salvation.

His last field of labor was not far from me. All the good he has accomplished there, eternity alone can reveal. His mild and unassuming manner, his gentle disposition, his generous heart, and consistent life were powerfully felt in the town where he lived. Said a wicked man to me: "Mr. White has won the confidence of all in Brighton." But more especially was his influence felt in the feeble church where he labored. All loved him. And though not a powerful preacher, he was a good pastor and a faithful minister. The church was greatly strengthened under his care, and a number added to it.

One of his first efforts in Brighton was to arouse his people to the importance of building a house of worship. In this he was successful, although very much of the care, and not a little of personal labor, fell

upon him. He lived to paint his own pulpit--a pulpit that he was never to occupy--and see that comely temple completed in which he had taken so deep an interest. Little did he think that his old classmate and friend would preach first, not a dedication sermon, but his own funeral sermon, from that pulpit, while his body should lie beneath it on the very table he had just procured and placed there. Surely, God's ways are not as our ways. Brother White, I think, injured his health by walking some twenty miles every two weeks, to supply a second church--that at Glasgow, Jefferson Co.

Lung fever, followed by hemorrhage of the lungs, was the cause of his death. He experienced little pain, and could hardly believe that he was to die so suddenly. He received the message calmly, saying: "Let us be joyful. Weep not. Sing, Rock of Ages." Seeing they could not sing that, he said: "Sing, Why do we mourn departing friends." And seeing they failed again, he sung himself faintly the first stanza, and soon fell asleep in Jesus."

The records of this good brother are few. None of his reports to the Moon Missionary Society were published. Evidently he was a modest man, self depreciative, and with only moderate ability. He was patient, diligent, a living sacrifice, a home missionary martyr, dying before his time. His was permitted only six years of public service, but those were fruitful years. He erected for himself two monuments in the shape of church buildings. In the church at Brighton which he built, and from the pulpit which he painted, I have preached again and again. Gladly and gratefully we give to brother Luther White a little space in these annals of our Iowa work.

Sixteenth Sketch,

JOHN R. UPTON.

John Ridley Upton, son of John and Betsey (Ridley) Upton, was born in Wilmot, New Hampshire, October 4, 1819. He studied at Kimball Academy, graduated from Amherst in 1847, and from Andover in 1850.

His first field of labor was up in Maine at Alexander and Cooper beginning in August of 1850 under the auspices of the American Home Missionary Society.

He was ordained at Wilmot, October 22, 1851.

Later in the year he came to Iowa, beginning at Trivoli, Durango, and Cooks Settlement, December 7th of this year. His first report from this field was written at Muscatine in June of 1852, while he was attending the meeting of the General Association (C.H.M. Sept. '52). The report is as follows:

"I am located in about the center of one of the most populous counties of the state. Romanism is struggling to gain in undisputed possession, and to convert this into a stronghold for "the man of sin". Jesuitism has lost none of its cunning or activity. Within about eight miles of me are three Catholic churches, German, Irish, and French.

Large settlement of these people are growing up, evidently under the direction and preconcerted plan of their Papal leaders. When land once comes into the hand of a Romanist, the cases are rare of its ever again being offered for sale to a Protestant. Papists all appear to consider themselves commissioned to be always looking out for some Catholic

purchaser, whenever a Protestant farm is for sale.

Would that those who profess a purer Christianity were "as wise in their generation." I trust, however, that the friends of truth will become enlightened so as to perceive clearly the full nature and extent of the work they have before them.

I find many things to encourage me upon the field I occupy. Superstition, ignorance, and sin, array formidable obstacles in the way of my success. But I trust the truth will yet prevail, and that its friends will be able, with the divine blessing, to succeed in erecting upon these beautiful prairies, the true standard of the Cross.

I have, during the quarter, had five regular preaching stations; to three of which, by riding from seven to nine miles, between services, I have been able to preach as often as once in two weeks, on the Sabbath, and to the others once in four weeks. At Tivoli, we are, with the aid of \$100 from the East, endeavoring to build us a small but neat house of worship, which we cannot complete before fall; but intend to use it for the Sabbath school and for meetings immediately, the outside being now nearly finished and the floors laid. The brethren are generally poor, but have "a mind to the work". Our congregations are full and attentive, and our Sabbath school, I trust, will soon be flourishing.

Cook's Settlement I preach at on each alternate Sabbath. My audience is increasing, and every thing seems externally to afford strong grounds to hope that the day is not far distant when a rich spiritual harvest will be gathered in. In this place, I have almost the entire sympathy of the young people.

Durango, for the present, does not present many encouragements for missionary labor. The members of the churches are few and suffer much, as to their worldly interests, from the entire destruction of their crops, by the floods last year. We have also had to encounter much opposition. The little church has had to pass through a sore trial, but I trust its prayers and self-denying efforts and great sufferings, will not be overlooked by Him whose compassionate eye ever rests upon the children of his love.

Buena Vista, a landing eighteen miles above Dubuque, was discovered one year ago to be a mineral locality. It then had no dwelling-house; but now it is estimated that near a hundred houses stand in the deep and shady ravine, fenced in on every side by high bluffs. I have commenced preaching there once in four weeks. It is a hard field; gambling, drinking, Sabbath-breaking, and almost every vice finds very little restraint. A Sabbath school has been started, and I trust a different state of things will soon appear.

A delightful meeting of the General Association of Iowa, has just closed here, at Muscatine. The body of brother Thompson was washed ashore here on Saturday, identified by the brethren, and buried yesterday. It had floated down the river about 60 miles, having been in the water five weeks. The cause of Home Missions never seemed dearer to me, and I believe to my people, than at the present time. What I have witnessed at this General Association, has awakened in me emotions of sincere gratitude, that God in his providence has led me and my brethren to seek a home in this western wilderness."

The second report from this field, published in

January of 1853 is as follows:

"Next Sabbath closes my third quarter of missionary service in this state. I confine my labors statedly, now, to three places. At Bankson (Tivoli Congregational Church), I conduct two services on each alternate Sabbath. My congregation there is about three times as large as when I first went there. The sympathies of the young are now with us, whereas, at first none comparatively were to be seen in our meetings. Good attention is given to preaching, and I see many signs of encouragement.

We have this season been erecting a neat little framed house of worship, which is now inclosed and nearly ready for the lathing. We expect to have it all finished before winter, except the pulpit and seats, which we shall procure the lumber for, but not finish it until another year.

The church consists of but few members, and those not wealthy; but they have been willing to make considerable sacrifice in order to procure for themselves and families a comfortable house of worship.

The position we occupy is near one of the strongest holds of Romanism, where "Man of Sin" is doing his utmost to intrench himself. There are, within eight miles of me, including one in contemplation to be built this season, on this prairie, four Catholic churches--one German, one French, and two Irish. Twelve miles distant is a Monastery of La Trappe Monks; and within twenty miles there are, probably, about a dozen Catholic churches. The importance of having the good seed early and bountifully sown in such a field, will be readily seen.

At Durango, appearances are brightening, and the little churches there are becoming quite encouraged. I preach at Durango once in two weeks in the morning; and then on the evening of the same day, after riding eight miles, I preach to a congregation at Cook's Settlement, at which place I see much to encourage me. I have uniformly a full assembly, whatever may be the weather.

The Sabbath school is flourishing, and some are expected to unite with the church soon.

At his place an Irish Catholic girl who had attended our singing school last winter, met with our choir one Sabbath morning a few months since, attended the Sabbath school at two o'clock P.M., and at half past four o'clock, came to my place of preaching, listened attentively, and returned to her father's house in the evening. When she came to meet the priest at confessional, this sin she did not confess, so it passed unnoticed for a time. But, at length, a rumor of it came to the ears of the priest, who, at the confessional, inquired of another girl if it was true. The girl had not the moral courage to refuse an answer, but informed him of the fact. The priest then sent word to the offender, threatening that if she should ever be known to attend a Protestant meeting again he would publish her at five different Catholic Chapels, naming the places, and threatening if she should persist in it, a more dreaded punishment. This is the kind of bondage the Irish Catholic Priests endeavor to impose on the minds of their people. The Irish generally dare not have it rumored among their countrymen, that they have been at Protestant meeting. Many

would be glad to come were it not for this slavish fear.

You will see that I have curtailed the limits of my field considerably. Not for want of having good congregations at all the places, and several others, where I have preached and might preach, have I done this; but from the full conviction that more could really be accomplished by concentrating my efforts upon a few places, than if I continued to scatter them over so wide a field.

I have good health and am pleased with the country, have no desire to return to reside in New England, or to leave my present location, so long as I may have a prospect of usefulness. The people have done nobly at Bankson, in the work of completing their little church, and I expect to employ a part of the appropriation I now ask for, in assisting them to go on with the work. Externally we may be said to be prosperous, but we have much need of a refreshing from above.'

After two years of service here he moved down into Cedar County, his commission reading: "December 7, 1853 Portains Grove, Spring Rock, and Walnut Grove." In 1854 the commission is for "Inland, Spring Rock, and Allen's Grove." From this field he reported in the summer of 1854 (September issue) as follows:

"The settlements here are quite new, but filling up with surprising rapidity. The opening of farms and the erection of dwellings and school houses call for so much attention on the part of all, at present, that houses exclusively for worship must be for a while dispensed with. The region of country is beautiful, fertile, and, much of it, really healthy, and seems by an ordering of Providence,

to have been held in special reserve until an American and more select population could be induced to rush in at once and take possession. Our location between two important railroads, which are soon to be completed, induces not a few from the eastern states to seek a home among us; so that an unusual proportion of the Puritan element may be seen in some parts of my field. Everywhere there are tokens of industry and thrift; and the friends of humanity and religion can discover many things truly hopeful.

We are intending soon to organize a church that shall be composed of brethren scattered over my whole field. This temporary arrangement is thought to be best at present. Immigration is constantly affording us valuable additions to our numbers and our strength, and present appearances seem to justify the hope that the time is not far distant when as many as two self-supporting churches will have their location within the limits of my present field. Can a missionary and those engaged with him in his place of labor, or those christian friends at a distance, to whom they are so much indebted, ever feel the need of any greater encouragement? What return may not these very churches yet make for what they are now receiving? What incense shall hereafter burn with heaven-descended fire, upon the altars which they rear? Who can picture the deeds of charity, the sacred alms, and free-will offerings of consecrated sons and daughters that shall go forth from these churches in furtherance of the end contemplated."

Closing up his work on this field in December of 1854,

he spent a year without charge at Mooretown, Vermont. This was the home of Mrs. Upton, formerly a Miss Mary Bass, to whom he was married October 11, 1852.

December 15, 1876, he received a commission from the Vermont Domestic Missionary Society to labor at Warren of that state.

November of 1857 finds him out west again commissioned for "Wolf Creek and vicinity, Iowa." This was the Twelve Mile Creek Church, which became Buckingham, and which today is Traer.

There is no report from this field. Mr. Upton was here a little more than two years. His next field was in Clayton County. His commission for Monona and Farmersburg was dated September 1, 1860. This was his field for about nine years, but no report of the work of these years is to be found in the Home Missionary. There are two items respecting Mr. Upton and his Clayton County field published in the News Letter. The first to be found in the January issue of 1867 is as follows:

"On the 20th inst. while Rev. J. R. Upton and family of Monona were talking over arrangements to move into their new and unfinished house on the morrow, a messenger called to inform them that their house had been opened by persons who refused to leave till the expected occupants should come. Thinking that a company of emigrants had accepted quarters for the night, Mr. Upton lost no time in repairing to his own premises, the family were hurried into a carriage and arrived at the same time to meet--their nearest neighbors,

friends and members of the church, who had warmed and lighted the house. A bountiful repast was served, a social hour spent, and the company adjourned, leaving gifts valued at more than \$50."

This is some intimation of how Mr. Upton and family fared up there at Monona.

The second item published in the News Letter (February issue) is as follows:

The Congregational church at Monona dedicated a new house of worship December 19, 1866, sermon by Rev. S. P. Sloan. A correspondent of the McGregor News says: "The house is 34x50 feet and finished in good style, with a steeple, and heated by a furnace. It is well furnished by carpets, lamps, pews, etc. The pews are all rented except one. The cost of this church as it stands is about \$3,200. Rev. J. R. Upton, pastor, deserves much credit for his perseverance and labors, in securing its erection."

This house became a very familiar spot to me, as I was frequently at Monona; and there came a day when the old house was remodeled, and rededicated. The second dedication was January 3, 1904.

Reports from the Monona field were meagre. But father Upton's reports from his next field were numerous and full and abundant.

The new field was in sight when I first met father Upton in 1868 at the joint meeting of the Mitchell and Garnavillo Associations at McGregor. He was then chock full of enthusiasm for his prospective work in northwestern Iowa.

His commission for the new field reads as follows:

"September 1, 1869; Okoboji, Lakeville, Cherokee, and other points in Dickinson, Clay, and other counties."

Brother Ephraim Adams gives us a fine picture of the missionary as he starts out to explore this new field (See Congregational Iowa, August '84.) In a paper read before the Northwestern Association, at Fereell, in the spring of this year Brother Adams says:

"The real pioneer father of this Association is Rev. J. R. Upton, now living in the town of Spirit Lake. Setting aside the pastors of Sioux City, brother Upton bore the first commission for this real northwestern Iowa at last to be found. He started about the year '70, from Monona, in Clayton county--not by railroad, for there was none there, but by a true missionary rig of his own getting up, for the occasion. A very long horse hitched by quite long tugs to an exceedingly long backboard, with himself and trunk located at the rear. The intention doubtless was that the horse might be safely on terra firma, his fore legs at least, just about the time that the weight of the concern would be getting into the worst of the slough. The impression of the beholder naturally was that he would probably get through to his journey's end in safety if he only had a spy glass to steer by. At any rate he did get thro to Lakeville, and found plenty of room to turn in, in the surrounding counties where at that time fences were unknown, farms few and inhabitants rare. In his tours he found the people hungry and for preaching. Traveling about he grew rugged and cheerful. His hair, he affirmed was less gray than when

he started. When he came back for his family he was as happy as a foreign missionary. His accounts of the far off country just discovered were glowing. To this day he has ever remained a firm believer in northwestern Iowa in spite of blizzards and grasshoppers."

A graphic account of the field as father Upton first saw it in the fall of 1869 was published in the Home Missionary of August 1870, and was as follows:

"About a year ago your Superintendent stated in the Advance that there were fifteen counties in the northwest corner of this state in which we had no church or minister. This determined me to seek a field of labor in them. Accordingly I commenced a work of exploring nine of these counties, and found almost everywhere new settlements forming, most of them scarcely three months old. Nearly all were upon homesteads, given on condition of five years' residence and improvements. I found neighborhoods where improvements were begun, and the men had gone back to their families. Now they have returned, and are residing on their homesteads, but the number is very small, who can be said to possess many of the conditions of comfort. Yet all appear cheerful, and hopeful of a brighter future. The climate and soil are excellent. Scarcity of timber and fear of Indians in years past delayed settlement. These obstacles are now not serious. The red man is far removed, so that he cannot repeat his outrages. Several thousand acres of timber, rich peat beds, and, not far off, the best coal region of the state; with a railroad nearly completed, three others on their way, and another to pass near--all this, added to cheapness of land, is causing the country to be settled with almost unprecedented rapidity.

The class of settlers here is of a much better character than the average of other portions of the state, so far as no little travel and eighteen years' acquaintance enable me to judge. They are largely American and Protestant. My labors have been mostly confined to three ranges of counties lying in the valley of the Little Sioux River, one of the finest in Iowa. In Cherokee, Clay and Dickinson counties, I find at four important points materials sufficient for organizing a church, and have evidence that at other points missionary labor will be needed soon, and churches should be organized. I meet with a cordial reception, and have full, attentive audiences. The time is not distant, when several more laborers will be needed in these counties, but at present, very little support could be raised, and the permanent centers are not established. Three counties are my field, and several others depend on me for an occasional visit. So far as I know, I am the only minister of our order on a territory eighty miles square. I am separated from my family, by the most feeble route, a distance of two hundred and fifty miles, yet I feel joy in my work in the full belief that God has sent me here, and is giving me great opportunity to be useful. I think any of my brethren might well covet such a work, and trust that some will be ready to respond when God calls them to come and share it with me.

Some part of my entertainment is furnished me by the settlers, but I have to provide many things or fare hard. Often I have to go many miles for a place to lay my head at night. Many families cannot keep me or my horse at all. Some are living in sod houses, in shanties covered with hay,

and others in caverns dug into the sides of hills roofed over with turf. Log cabins are almost palatial compared with other dwellings. Railroads will bring pine lumber and houses will then be built. My purpose is to start an academy in this county as soon as building materials come nearer. This will invite the best class of settlers."

In November of 1870 another report appears:

"Yesterday I preached the first sermon ever preached in this new village, in the freight-room of a commodious and elegant depot, seven miles west of Cherokee. There were some thirty or forty in attendance, and at the close several brethren held a meeting to consider the expediency of organizing a church at Cherokee, which it was voted to do.

Three important railroad points will be embraced within its bounds. It will start with a goodly number, and has many reasons to expect an unusually rapid growth, should it soon secure the services of an able and devoted minister. Such a minister will receive a hearty welcome and find a field of much promise.

The whole region is one of great beauty and contains sure elements of wealth. It is very healthy, and must soon be densely populated. I have been in nearly half of the counties of this state, and know of none superior to this. The General deficiency of timber in all these northwestern counties can, by the help of railroads, coal, peat and pine lumber, be got along with. Live fences and groves will soon be started, giving to the landscape new charms. The present want of timber I consider far more than compensated

in the character of the people. They have sagacity and enterprise sufficient to contend with an obstacle formidable in the eyes of those who are timid, irresolute and desirous of ease. Some of these counties are settling up almost entirely with families that are of American and Protestant birth. Settlements are multiplying very rapidly, and several important railroads are soon to be completed through the counties which I travel over. I hope soon to be permitted to welcome more missionary laborers into this most interesting portion of this great state. I expect soon to organize two or three other churches within the limit of my field. I am separated some two hundred and fifty miles, by usual routes of travel, from my family, and have not seen the dear ones at home for seven long months; but I hope to locate them in a new home, in the neighborhood of the beautiful lakes in Dickinson county, before another winter. The weight of fish caught the present season, in the outlet of Lake Okoboji, has been estimated at two hundred tons! I do not doubt the accuracy of this estimate."

Again in May of 1871 there is another report:

"My labors this quarter have been just what every Home Missionary can understand, who is obliged to build a house, half a mile from any other, in an entirely new settlement, so secure native lumber at a mill eight miles distant, pine lumber and other materials from a railroad point ninety miles away; to board his help, working hard with his own hands from early morning until late in the evening, sometimes for six days in the week; preaching meanwhile every Sabbath at

points eight to fourteen miles off, besides once at home. I was able to fill all my appointments except two, when I was bringing my family and effects from the east side of the state, two hundred and twenty-five miles, the last sixty or seventy by team. A good Providence presided over our journey, giving us fine weather and good traveling. We are now living in our unfinished house, within three miles of the border of our settlement, west of which lies a beautiful rich prairie, 40 miles across, without a house, a road, or perhaps a tree. Yet soon a railroad will be finished thru it from north to south, and another from east to west, running some twelve miles south of us. Settlements will soon make their appearance beyond us, and this healthy, fertile and beautiful region cannot much longer remain a wilderness.

Last year, as you know, my field embraced all I wished to occupy on an area of 80 miles square. Now another brother divides it with me, and yet we can spare territory enough for another good brother, who would like to cast in his lot with us and share the privileges which appertain to frontier home Missionary life. He may be assured that his privations will be more than repaid by the hearty welcome he will everywhere meet, if he is true to his work, and by the unexpected rapidity with which he may see good results mature and the good seed of the Kingdom yield its fruit. None but the pioneer home missionary can know how readily the plastic elements of this forming society can be made to yield to his impressions; so unlike the rigidity of older places. Now if any brother of

right qualifications, who feels a desire to serve his Master, where courage and perseverance will find an ample reward, wishes opportunity, let him start at once for some field of frontier labor. Such a field, I think he may find embracing Clay and O'Brien counties. The salary will not be \$2000 and a parsonage, my good brother, and no church will "call" you; but you may extend the call yourself, and invite churches of the future to come, a score of them perhaps, and take the places you see fit to select, and carry on your work long after you are dead. Where else is the reward better, and how can you more acceptably serve our great Master?"

The winter of '71 and '72 furnishes a theme for the next report, tho it was June before the report appeared.

"Last winter will here be long remembered for its early commencement, its severe and steady cold, and its many driving, furious storms. These often filled the air so thick with snow as to blind and bewilder persons and animals, so that not a few lost their lives. Even an inch or two of light snow driven furiously over vast stretches of burnt, open prairie, renders it unsafe to travel even to your nearest neighbor's. Many of these storms came on Saturdays and Sundays, so breaking up my appointments and impeding my work. But I see nothing discouraging in regard to our prospects. A few years will see settlements, groves, hedges and orchards that will stay the violence of the winds, and furnish guides to those caught out in blinding storms. Now the winds from Alaska hardly have an impediment.

Many points are needing and more will soon need mission-

ary labor. None of these can pay \$1,000 salary yet, but they offer a field of greater usefulness than some that pay \$3,000. The requisites for those who should apply for work in these points, at present, are: a genuine devotion to the cause of Christ and souls, such as inspires courage, fortitude, patience, energy, perseverance, self-sacrifice, faith, and hope, and that will not despise "the day of small things". This, with a good discernment of human nature, good bodily health, fair culture and speaking powers, and a reasonable measure of good sense and judgment. If some experience can be added, all the better. Such may find work in abundance."

When father Upton speaks again (December '74) the burden of the grasshopper is his theme, and it was the theme of all northwestern Iowa and vast regions of the west. He says:

"In this wide region, where, crops have been cut off by grasshoppers, last year and this, we have to witness a destitution very discouraging to settlers, and trying to churches and our home missionary work. But we see no reason to cease effort. God may perhaps have need of grasshoppers as well as of missionaries, to make his cause more permanently prosperous in these new settlements. His people need much trial to separate wheat from chaff, and to insure their perseverance. Many of the best families of my churches have lost all, or nearly all they depended on for support. Some have been compelled to leave; but among those that remain, there is an increase of hopeful feeling, and preparations are making to meet such exigencies in the future

with less injury. The habits of the insects have been carefully watched and are much better understood. We think we shall suffer less, should the scourge ever come again."

In the summer of 1865 father Upton begins to boom Dickinson County as a health resort (December '75). He writes:

"The lake scenery of this county is the finest in the state, and is attracting numerous companies of summer visitors from various parts of the county, and even from the highest families of England. We have secured some six acres on the lake shore, one mile from Spirit Lake, for a Congregational Retreat, which will be fitted up as fast as shares of five dollars each can be sold to furnish the association with means. The grounds are a gift, and can be made a most delightful headquarters to our friends who desire a healthful retreat for rest and recreation. Fish and fowl are plenty. The site selected is central to all parts of the two great lakes and to numerous smaller lakes, where water-fowl are even more numerous and accessible. It is one of the most beautiful, healthy and fertile counties in the state. And the scenery about the lakes and in different parts of the county is charming, and in spots very romantic. Drainage is good, the soil is deeper than is common in the West, and the population mostly American."

For eleven years father Upton labored as a home missionary in Dickinson County, and in the regions round about. In the midst of all the vicissitudes of hard times blizzards and grasshoppers, he comforted himself and his neighbors with the assurance 'There's a future for Dickinson County,

there's a future for Dickinson County.'

Father Upton's last commission from the Home Missionary Society expired in September of 1880. From 1880 to 1883 he lived at Spirit Lake without charge. Here in February of 1883 his wife died. From that time to 1888 his home was with a daughter at Sibley. For one year of this time however, he was editor of the Alton Review, and for the most part resided at Alton.

From 1888 to 1890 he made his home with another daughter at Flatteville, Illinois. This daughter also died June 1, 1890, and shortly after father Upton went with his son-in-law and grandchild to Escondido, Calif., and this was his home until the time of his death. He died of hemorrhage of the lungs following the grip April 4, 1898, aged 78 years, 6 months.

It was our privilege to minister to his comfort from our Relief Fund in his last days.

In a letter dated March 17, 1894, he writes:

"Dear Brother Douglass: Your kind letter came duly to hand shortly after the one sent from Brother Merrill enclosing a \$50 draft. It gave me much comfort and thankfulness to think that I have kind Christian friends in Iowa and that God continues to be my shepherd and bountiful provider in this far away part of our common country. My youngest daughter Addie, Mrs. R. D. Reed, intended to move here from Illinois, but before she could come she fell a victim to the grip, and three months after to diphtheria, which in one short week carried her up to the better land.

Her husband, myself, and his young daughter, arrived here December 12th.

I am to work only as I feel like it, but I need out of door exercise for my health, and to keep up my spirits and to help me forget my loneliness, and drive away thots of being no good to anybody. Besides a garden and nursery is a perpetual entertainment and delight to me. I am permitted each half day to regale my senses among the sweet delights of semi tropical verdure. I am raising young oranges, figs, almonds, nuts of ten different species, grapes of several varieties, berries, apricots of several kinds, prunes, peaches, strawberries, plums, etc. This climate is delightful. My general health is good. The climate if favorable to me. I do not know how I could stand the rough winters and summer extremes of weather up north again.

Yours in Christian love,

J. R. Upton. "

From the bits and snatches of this narrative, one can get a pretty good likeness of the man. He was tall, angular, "straight as a string". His step was firm and steady. He wore spectacles of course. He was a fine scholar, at home in Greek, Latin and Hebrew, and he was an accomplished exegete. His sermons were scholarly, logical and full of meat. But he was not what you could call a popular preacher. His delivery was slow and tedious. He ground out his words thru his teeth. He was not what you could call a practical man. He was rather a dreamer, a man of vision. I do not think he could be said to have

had a constructive mind. He was not an organizer. He was not the man one would naturally select for a frontier missionary. But a frontier missionary he was. This was the work he chose, and he did it well. Privations and sacrifices to him were daily bread. He was a sort of John the Baptist in numerous fields, preparing the way for others to come and lay the foundations and build the superstructure. Apart from the work of others, his work was very imperfect. He assisted in the organization of a number of churches in northwestern Iowa (it could almost be said that they organized themselves.) But so far as I can remember he left no monument of a regular church building in all that region. But he did his **part**, and did it well. His work went into the making of a dozen or more churches. He gave us thirty years of missionary service. His name will go down in history as a pioneer preacher of northwestern Iowa.

Seventeenth Sketch,

ADRIAN VAN VLEET.

This man is not really entitled to a place among the Congregational ministers of Iowa, for he was never a Congregational in spirit or in the letter, but always a High Church Presbyterian. Of course he was a German, or rather a Hollander, and being a Hollander he would naturally be a Presbyterian. But for a little time he was a nominal fellowship with us as pastor of the German Evangelical church at Dubuque, and had a part of his support from the American Home Missionary Society. His first commission for this work dates April 1, 1852. The commission was renewed in 1853. This year, 1853, the German Congregational church, organized in December of 1847, came to its death at the hands of this man Vanvleet. He did not consider Congregationalists as fit people for himself and church to be associated with. He said they were lax with doctrine; and so he persuaded the church to go with him into the Presbyterian fold. From 1853 to 1868 there was no German Congregational church in Dubuque. In 1868 brother Ficke came.

I think this man, Vanvleet, aside from the fact that he was a bigoted Presbyterian, was quite a decent man, and a man of a good deal of education and ability.

I remember him quite well as he used to visit Platteville in the days of my childhood; and I believe he was for a time pastor of the German Presbyterian church of that village. He sometimes spoke in English in our church. He was counted quite a big man in our parts in those days.

In writing his Congregational biography, it is sufficient to say: "He came from the Presbyterians, and he returned to his own."

Eighteenth Sketch,

JAMES R. MERCHON.

James Roe Merchon was born in Fleming County, Kentucky, April 19, 1815.

By his own efforts, he paid his way thru Yale College, graduating in 1844. He also took a theological course at Yale, graduating in 1847.

His first pastorate was at Ansonia, Connecticut. He organized the church there, and was pastor from 1849 to 1851. In 1852 he came to Iowa, locating in Marion. His commission for this field is dated June 20, 1852.

A lengthy but interesting report (October '53) tells of the sorrows, losses and hardships, and above all the triumphs of this year in Iowa.

"Mrs. M. died on the 22rd of June, after three months of intense suffering. We had occupied our field of labor here just one year and one day, when her Divine Master said to her, "It is enough, come up higher." It was a year of hardship and suffering with us, but not of discouragement. Our trust was in the Lord, and we believe He has ordered all things well. A prominent object of labor before us was to get our house of worship completed. That end was secured, but the first service we were permitted to attend in our new church, after its dedication, was the funeral of my own wife. The event made a deep impression on the minds of this parish, as well as on my own. The voice of God was recognized in a manner not soon to be forgotten. The fatigue and loss of rest are still perpetuated by the sickness of my children

It gives me pleasure to testify to the sympathy, the kindness, and assiduous attention, as far as it can be rendered, of this enlightened christian community. Kinder christian hearts and better neighbors I have never found. I am permitted to see, to the great delight of my heart, the blessed fruits of the Gospel in the benevolent sympathies and labors of God's people. Had I no other proof of the heavenly origin of the christian religion than the display made under circumstances of affliction in our little church this season, it would be enough. O the loveliness, the moral power of a sanctified heart manifesting its gratitude to God and its love to men by imitating the Savior in self-denying, cheerful labors for the relief of the afflicted and the suffering! "True and undefiled religion is to visit the fatherless and the widows in their affliction"--and when religion appeals to the world in that form of its working power, it has a convincing force which no argument or profession can exert.

Our church was dedicated on the 12th of June. It is built of brick, fifty five feet by thirty five, and occupies the most desirable site that could be selected in the village. It is the only church yet completed. The inside of the church throughout is finished as conveniently and tastefully as any church I have been in the East, except in the large cities. The ladies working here by regular and efficient organizations, like their sisters in the East, have done justice to the finer work of upholstering, carpeting, etc. By the products of their own labor, they have procured a chandelier and a beautiful set of lamps. We have built and

finished this house without asking or expecting any aid from the \$50,000 fund. And that the church may be out of debt, it has voted to pay all remaining liabilities by an assessment upon each member according to his taxable property. So that each one assumes his own share of the debt, and becomes individually responsible, thus freeing the church as a body corporate.

Our merchants who buy goods in Boston, have obtained a promise from some of the princely merchants of that city, of aid in procuring a bell, a steeple for which is yet to be erected. When that improvement is completed, the house will have cost about \$3,000. The completion of our house has had, as anticipated, a manifest effect upon the general attendance upon public worship. The audience at once was more than doubled. Our slips, to the number of forty eight, were all rented for one year, and there are demands for many more. Our church is much encouraged, and now that the outer temple is done, we shall try by God's assistance to make the inner temple more comely.

Eastern people can scarcely appreciate the difficulties which lie in the way of building church edifices in the new portions of the West. Competent mechanical labor costs very high, and is often very difficult to procure. Materials are scarce and high, and often have to be imported from a great distance. Our lumber, imported from Wisconsin to Dubuque, has to be drawn sixty five miles by teams. We had to send sixty miles overland, to get our sash made. And as to the materials that were procured in our own neighborhood,

there was no lumber yard, store or prepared collections where supplies could be purchased. To get brick, we must equip ourselves for making and burning; for rafters, flooring, etc., we must repair to the forest and cut and draw logs to the mill, if there be one. No one has time to sell, and those who want must make it, etc., etc. This is the way we get our materials. Perhaps a year will roll round before we can get our logs sawed, after they are cut and drawn to the mill. Perhaps a second and third brick kiln must be made and burned before we get a good material. Perhaps a violent, protracted storm has spoiled the lime kiln;-- and so on. Often laborers cannot be hired, if we had the pay to offer. And as to our church members, they are in the condition of the great body of emigrants, mostly poor; and each one necessitated to apply all his energies to the making a home and getting a support all his energies to the family. With such embarrassments in the way, often two and three years will elapse, after our preparations commence, before the materials for the foundation and walls of the house can be collected on the ground."

In his next report, (December '53) Mr. Mershon speaks again of the bell. He writes:

"We were kindly and liberally assisted by some Boston merchants, in August, to procure a bell, which I presume is now on the way and will be hung this fall. The use of a bell will be a great convenience in regulating our honors of worship, and inducing punctuality of attendance. The sound of the 'church going bell' given animation to an assembly,

and prompts many individuals to go to church who otherwise would not be aroused. I wonder that so many churches are content to grope without any sort of effort to procure a bell. The grants of our church-building fund ought to have been on condition that each house, built by the aid of that charity, should be provided with a bell. And when the A.H.M.S. sends out a missionary to destitute settlements, if it would send a bell with him to ring the people to meeting, he would gather twice as large an audience.

Bells ought to be procured by private charity. But Eastern Christians, desirous of propagating their faith in the West, ought to set more value upon them as a means for aiding the cause of Christ. The procuring of a bell is generally left to the church itself, whereas it is often more difficult for a congregation here to get a bell than to build a house. For building materials exist among us, but a bell has to be bought in the East and only with cash."

In still another report (March '54) the missionary speaks of the bell.

"There are some peculiar sources of encouragement and discouragement to a minister in the West.

His heart is, now and then, greatly melted down, and encouraged by the ready reception of the Gospel by immigrants on their first arrival. From some cause, perhaps a removal from old restraints, and hindrances, or a feeling of loneliness and destitution, induced by emigration, some will embrace the Gospel at once, on hearing it in this far off region. This is a fact calling for the strictest

vigilance of the watchman of Zion. After the new-comer gets settled down, and his heart becomes engrossed with a new worldly enterprise, there is far less hope of impressing his mind. But if he can be caught on the wing--if that all-sufficient and glorious rest, provided for the soul in the Gospel, can be pressed upon his attention while his feelings are tender, as he misses former objects of attachment, there is some hope of its immediate reception. Christians in the East, too, ought to remember this; and when their impenitent children or friends emigrate to the West, it should be their hope and prayer that a change of associations will render their minds more susceptible to the Gospel. On the other hand, the minister in the West is pained, and greatly tried by seeing that so many professed followers of Christ were only kept in the line of duty by the restraints which were around them in the old settlements. In his labors with them he is too often forcibly reminded of Paul's testimony regarding backsliders, in Heb. vi. 4--6. Here, too, is a reason for special watchfulness on the part of eastern Christians and eastern churches. When church members are about to emigrate to the West, however, active they may have been there, a little counsel and exhortation would not be likely to do any hurt.

The churches in the East, generally, ought to be very vigilant and strict in their inquiries after members who take letters of dismission to come West. Those members and the church they leave, too often regard the giving of a letter as dissolving entirely the peculiar relation sub-

sisting between them, and the mutual obligations it imposed; whereas it calls for special watchfulness, which should not be relaxed until it is known that the wandering member has entered into covenant with another church. And until the churches, generally, arouse to duty in regard to this thing, religion will continue to be scandalized by this deplorable looseness and backsliding of its professed votaries.

A very large and splendid bell, costing \$350 at the foundry, has been sent us from Boston, two thirds of the purchase money being donated by merchants in that city, the rest by our own members. Its first notes in this community caused a very agreeable surprise in the inhabitants. It sends its solemn warning voice to the ears of several thousands souls; being heard over a district of country twelve miles in diameter, whose solitude, but a few years ago, was broken only by the yell of the savage and the cry of the wild beast. Many profess a sort of "feeling at home again, under the sound of the church-going bell." It has a most happy effect in arousing the people to sanctuality in public worship, and is itself a preacher, on each recurring Sabbath Day."

This was Mr. Mershon's last report from Marion. Indeed this was his last report to the Home Missionary Society. He had but this one pastorate in Iowa. He left Marion at the end of his second year in June of 1854, and took up his residence at Newton, which continued to be his home for forty seven years.

He got to Newton in good time to assist in the organization of the church in that place; indeed he was the prime

mover in the enterprise; and he was a leading member of the church for forty seven years. He died at Newton July 19, 1901.

A son of Mr. Marshom, one of the leading lawyers of Des Moines, writing of his father, says:

"In 1852 he removed to Iowa, and became pastor of the Congregational church at Marion, serving for one year (he was there for two years), when, on account of failing health, he was obliged to give up the ministry. In 1854 he was instrumental in organizing the Congregational church at Newton, Iowa, where he continued to reside until his death.

He was a man of liberal education, strong mentality, possessed of deep, religious convictions, and public spirited. Few men have desired to do more to advance the material interests of his town and county, and to aid its educational and religious interests. After moving to Newton he was engaged in many of the prominent business pursuits of that section of the state. Much of his time during the latter years of his life was spent in travel, both in this country and abroad. He contributed largely of his means in the aid of education, charity, and every laudable enterprise."

Nineteenth Sketch,

HENRY KITCHMAN EDSON.

"Professor Edson", of English parentage, son of Noah and Hulda (Kingham) Edson, was born at Hadley, Mass., October 5, 1822.

"His father a mechanic, in moderate circumstances, expected that his only son would follow his trade, but an early and cherished fondness for reading, and the inspiring influence of an elder sister who was a successful teacher in a Higher Seminary, aroused aspirations for a life of mental rather than muscular labors, tho the mightier impulses to it were born of his christian life, upon which he entered at the age of fifteen."

His preparatory studies were in the public school and the Academy of his native village. He entered the Academy in 1837, and graduated from Amherst College in 1844 at the age of 22. He graduated with honor, but also with a debt of \$1000. He had the ministry in view, but his first calling and duty now was to pay off that debt. Probably the debt shaped his course of life, for he had gone on directly from the College to the Seminary he undoubtedly would have been a preacher, and not a teacher all the days of his life.

A prophet is not without honor excepting in his own village, but this young College graduate was honored with an invitation to take charge of the Academy in which only a few years before he had been a student. He was Principal of this Hopkins Academy, Hadley, Massachusetts, for five years, in which time he saved enough to pay his debt, and to

take him thru his theological study. He began his theological studies with his pastor at Hadley, the Rev. Dr. John Woodbridge, who for fifty years, on from 1810, was the pastor of the Hadley church. Dr. Woodbridge was a regular boanergies. "His ministry", says Mr. Edson, "began in a struggle with the errors of the 'Half Way Covenant' which had entrenched themselves in the Puritan fastnesses of Hadley by a century's tolerance under the easy pastorates of Williams and Hopkins.

The Unitarian defection in turn engaged his attention, and still later he contended against what were called the 'Novelties of the new Divinity'. He was a man that feared not the face of clay. Great was the awe he inspired in us children, with a 'Thus saith the Lord' he boldly assailed every error under every guise. The old Puritan town which had been enmeshed in the coils of a worldly religion was shaken from center to circumference."

In 1816 there was a powerful revival of religion in the country, one of the fruits of which was the founding of the Academy.

Under this man's ministry Mr. Edson grew up from childhood to maturity, and with him he studied Theology. But heredity and personal character were stronger than environment, and Mr. Edson was not a boanergies. He was sound enough in the faith, but he was not a Son of Thunder.

The theological teaching of Dr. Woodbridge was supplemented, perhaps somewhat modified, by a year ('50-'51) at Andover, and another year ('51-'52) at East Windsor Hill (now Hartford.)

Mr. Edson was thirty years of age when he finished his Seminary course.

Prof. L. F. Parker, writing of Prof. Edson, says: "He entered upon the work of the ministry in Massachusetts." This is not strictly true. He only preached for several Sundays at West Hampton, Mass. But he had no regular pastorate in the East anywhere. He was licensed to preach by the East Hampshire County Association in April of 1852, but he was not ordained until 1881 (at Grinnell).

This year 1852 was a memorable one in Mr. Edson's life. In this year he finished his special studies for his life work; he took to himself a wife; and he came to Iowa.

Somehow Asa Turner of Denmark had got his eyes on this young theologian, and then he proceeded to get his hands on him. He wanted him not to preach but to teach. Denmark Academy, formed in 1843, was now nine years of age. For several years after its birth, the infant Academy made little progress. It was in fact merely a select school for the village. It was housed in the little sanctuary which was used for church services, and for nearly all sorts of public gatherings. In this shack of a building were cradled the first Congregational church, and the first Academy of Iowa.

In 1848 a new building of stone 28x47, two stories in height, was erected for the use of the school. In one room of this house, the only one finished, the first principal Albert Sturgis, later a missionary to Micronesia, taught for two years; and following him for two years, a Rev. Mr. Drake had charge of the school--then came Prof. Edson.

"During the early months of 1852", says Mr. Edson, "I was invited to take charge of the Academy at Denmark by the very practical pioneer father Turner. He wrote me to 'bring a wife who was not afraid of a checked apron, and who could pail a cow, and churn the milk.' This quaint order, tho not needing to be literally complied with, was followed with sufficient exactness; and it indicates the very practical and efficient help needed, and rendered, the principal by his better half in the charge and instruction of the Academy.

Acting on the advice of father Turner, but not on account of the advice, Prof. Edson was married August 30, of this year 1852 to Mrs. Celestia Kirk Waynerd, a graduate of Holyoke, a missionary at Salonica, Turkey, a widow after nine months; and for their wedding trip made the journey to Denmark.

"I came West", says Mr. Edson "accompanied by my College friend, Jerome Allen, who parted with me at Savanna Illinois, to go to Laquoketa to open a school, while I went down the Mississippi to Ft. Madison, thence I rode to Denmark, with my bride, on a farmer's wagon on top of a load of provender and stovepipes, reaching my destination September 10th after a journey of ten days from Massachusetts. There were no railroads west of Chicago, then a small town of forty thousand people."

Dr Magoun describes the Denmark which greeted the new teacher from New England as follows:

"Blue skies and green prairie furnished all its natural scenery. The few houses were mostly one story, or of one and a half; few lots were fenced; everything seemed cut

of doors. The Academy stood alone and unsheltered by trees upon the open prairie; it had not even door steps. Nor was there in the whole place a sign of board or stone walks to keep one from sinking in the seas of mud. As to the church building, flocks of sheep occasionally found friendly shade in it week days, which led a wag to say that 'sheep occupied the house during the week, and goats on Sundays'. But kind hearts and ready hands cheered the new beginnings, and above all the prayers of the orderly and devout Sabbath congregations for them, led by the large hearted and consecrated pastor.

"We began our work", says Professor Edson "with eighteen pupils. We were to build up a New England Academy, beginning at the very foundation. The Academy building stood alone, and stark in the midst of grounds fenceless and treeless.

The varied culture such a school could give was needed among the sparse settlements and scattered homes of the prairie. There was no High School in Iowa which fitted students for College in Latin and Greek. The need of such a school was soon made manifest. The number of pupils of both sexes increased from term to term, and from year to year, till the attendance reached nearly three hundred, and represented fifteen states and territories (even Missouri which once came to Denmark with pistols and bloodhounds seeking run-away slaves, now sent their sons and daughters to this 'Yankee Heaven' as they in derision dubbed Denmark). The pupils reached us by all sorts of means in the early days--by the water courses, by stage, by prairie schooners, drawn sometimes by oxen, and on foot; and finally by railroads which brot them within ten or fifteen miles of the school. But we

were as well off as our neighbors in the early years as to means of access, and so were content. In the later years, the disadvantage of being off from a railroad was compensated for, somewhat, by two facts. One was the difficulty wayward boys and girls experience in getting out of Denmark, when once they were safely lodged there. The other advantage the school enjoyed was, in comparison with schools that sprang up on railroads at a later day, that the early graduates and pupils of the Academy at Denmark began to send their children thither--one young lady saying she had gone by eleven other good schools to get to Denmark Academy because of the early associations of a relative there.

"In those early years, especially in the fifties, the country was poor. Students were satisfied with humble quarters, as, for the most part, they were used to only such at home. Their circumstance favored rigid habits of economy both of time and money, and close attention to study. Their parents, inured to the inconveniences of a new country, were striving to improve it, making ne and better homes, building roads and bridges. Money was hard to get. Tuition was low, and board, including room, at \$1 to \$1.50 per week. Books for teachers and school, ordered in Massachusetts and shipped by way of New Orleans, were six weeks on the way. Our mail came once a week, then twice, and after many years daily. And yet we did not think of ourselves as suffering hardships, and all the sympathy of eastern friends, who s oke of us as "way out beyond sunset", was wasted. Interest in our work suffused all those days with a heavenly radiance. We had come west, not to find a place ready to our hands, but to

make one. The only railroad through Denmark was "the underground," and, as we were not far from the Missouri line, fugitives escaping from slavery, and the Missourian pursuing with dog and gun, formed parts of United States history to study which the student did not find in the books."

"Of course a large majority of its students went no further than the Academy, and they found in it what they most needed--a practical and sufficiently extended course of study. But for the opportunities of this school, Gray's epitaph for the uneducated swain would have been theirs:

"Here rests
A youth to fortune and to fame unknown.
Fair science frowned not on his humble birth."

Twenty three hundred students were connected with the Academy from 1852 to 1879, the twenty seven years of my service there. The institution was sustained during these years by tuitions alone, supporting all needy teachers, including at times an associate male teacher who received equal salary with the Principal, without the aid of endowments."

Some of the distinguished graduates of the Academy are as follows:

Prof. C.K.Adams, President of Cornell and Wisconsin Universities; Pres. Robert McClelland, of Pacific University and Knox College; and Prof. Henry C. Adams of the Michigan University.

Dr. Magoun adds the following items:

"In his fourth year the Principal arranged a course of study for three years, including Latin. All this while tuitions were so low that if \$400 per annum remained for him, after all expenses were met he was content. The cost

of living was light; the students paid \$1.25 to \$1.75 per week for board; Mr. and Mrs. Edson \$3.00; and their host informed them that they cost him each \$.85 per week. The first graduates from the regular course were two ladies in 1858."

The school reached its high water mark as to the enrollment of students in 1865. That was the year after the war, 'When Johnny came marching home again', many of the boys sought to make up in a measure for the lost time in their education. All our schools were thronged at that time.

"The old Academy building was altogether too strait for the number that sought admission. It was determined to enlarge it. The plan proposed was a building of light lime stone, like the other, two stories high, and forty-five by seventy-five feet on the ground. The estimated cost was \$10,000. This seemed a great work.--It was, however, undertaken and completed within two years from its inception. The new edifice was dedicated in July 1868, Pres. Magoun of Iowa College delivering the address. It is a beautiful structure, within and without, and cost \$17,000. Of this sum \$11,000 was contributed by the people of Denmark, the remainder was obtained abroad, the old pupils giving about \$1,000, in five and ten dollar contributions. The rooms are furnished with the most approved modern school desks and are well lighted warmed, and ventilated.

The upper story of the new building is one room well furnished with movable settees, and will seat five hundred. The walls are adorned with Chromos, steel engravings and busts, contributed by friends, and by graduating classes as memorial pictures."

In 1869 an oil portrait of father Turner was hung upon the walls of the Assembly Room of the new building. "Your friends desire," said Principal Edson, "in presenting it at the anniversary, "that long after the spirit that has animated these familiar features shall have engaged in nobler service above, survivors may be aided in recalling your inspiriting life and example, and generations to come, especially of the youth, may catch your spirit by gazing upon this portrait."

So a decade passed, and then another, and the third was more than half spent, and all these years found Mr. and Mrs. Edson at their post.

At length in 1878 they had a leave of absence for a year, to rest, study, travel, and regain health.

This was a year of rest and travel and recreation, but it was also a year of activity in study. The Burlington Hawkeye was greatly enriched that year (July '78-June '79) by letters from Prof. Edson from all over Europe. He wrote from London of the trip across the sea, with its delights and miseries; of the Lady of Glasgow in which they sailed; of a visit to the Trossacks, Abbotsford, Edinburgh, London, etc.

He wrote from Paris of its palaces, cathedrals, boulevards, galleries of art, parks, historic monuments, etc. etc. He wrote from Heidelberg--of the dams, and dykes, and wind-mills, and wooden shoes of Holland; of the Rhine country and its historic scenes and cities. He contended that the Rhine River was a tame affair, not to be compared with some

of the rivers of America, especially the Columbia.

He wrote from 'Chamony, Switzerland,' (a mistake for Chamonix, France)--of Flagere, and of Mere de Glasse, and Mt. Blane, and the mountain climbers, of the mighty avalanche, and of all the lore of the mountains, glaciers and valleys. I know just what he saw and heard at Chamonix. Next he writes from Rome, of its history, its ruins, its forum, its colliseum, its churches, statuary and paintings, its catacombs, its Cicero, Virgil and St. Paul. From Rome again he writes of "sunny Italy", of flowing wines and luscious fruits, of luxurious and effeminate people, of beautiful and buried cities, and of the beggars everywhere. Next he writes from Geneva--of Switzerland and the Alps, of the Mt. Cenis Tunnel, the Simplon Pass, Berne, Luzerne, and Zurich; of William Tell and Calvin and Rousseau. He does not say a word about Voltaire, tho, next to Paris, that was his most frequented city. He made a long stay in Geneva. It was the favorite spot in all Europe to him. Indeed it is a most attractive city.

His next letter, April 12, 1879, is from London again, tells of the trip from Paris back to London. It is almost provoking to read that the Professor's party passed over the English Channel from Dieppe to New Haven "without a qualm". There were qualms a plenty in our party when we passed over the same sea in August of 1908. On Sunday, as the Professor says, they stood upon the Alps again as they hear Joseph Parker in City Temple, and Cannon Farrar at

Westminster Abbey. From London again he writes of the great men and events of English history.

And still again he writes from London of the English Parliament and armies, and the grand old man Gladstone.

Of course he writes of Stratford on Avon, and copies from Shakespeare's tomb,

"Good friends for Jeses' sake Worebeare
To digg and dust enclosed here
Bleste be ye man yt spares thes stones
And curst be he yt moves my bones."

From London again he writes of Cambridge, and Rugby and Oxford; Professor Edson was perfectly at home in these ancient seats of learning. He was again in 'Edinboro Town', and wrote of Robbie Burns, and Walter Scott and Hugh Miller.

The last letter of the series was dated June 11, 1879. It began as all such letters do: "Home again from a foreign shore." Some of the paragraphs of this letter are as follows:

"It is worth a voyage over the sea to add this to the thousand other new experiences--the pleasures of making the desired heaven safe, after the escape from icebergs, fogs, sea sickness, and "head winds." What a contrast to all this, is steaming into a placid harbor on a bright June morning, in the midst of fresh, green landscapes, and fullfledged trees, vocal with songs of birds. Surely, after storms, sunshine is all the brighter and better prized. Does not such an experience send the thoughts forward to the end of a longer voyage, where life's sail will be furled and the anchor dropped in a still better haven, and friends will wave the welcomes from a brighter shore? One hat at least was going about vigorously as we neared the pier in New York, and we

soon discovered that it was meant for us. We step on shore again in American with a sense of relief and thankfulness. Who would not? We remembered the feeling with which we stepped upon the treacherous sea, a year ago. Who knows what will depend upon that step--once taken, never to be retraced? I can take it back, and retreat immediately, before the wheel revolves, and all the future will be different. But no, we must take the responsible step--go to sea even if we are to be wrecked. Life is full of such ventures, we must take them or prove unworthy voyagers. With the Master on board, even if He seems to be asleep for awhile in the midst of a storm, we are safe and all will come out right at last to faith.

We are twice glad we took a year and went abroad. It has liberated us from much of thralldom, has enlarged our vision of life's objects and ends. We have learned many things of men, of things, of ourselves. It were a pity to take a year for Europe and at the end of it not be able to say that much. May we ever be children--learners. The ocean, rolling so long between ourselves and former burdens, has relieved and healed the once taxed nerves. A new heaven has been above us, and a new earth about us, and the effect has been as if transported to some serene mountain height, you were to take life's bearings from a new sun and other stars, and adjust life's compass to a new and higher course. Naturally impulsive, and in a hurry to work out life's long and difficult problems in a brief day of ours, we have partly learned by the example of the older nations as well as by heeding the Divine injunction, the lesson so hard to learn, "Fret not thyself," the mills of the gods grind slow. Trust and wait.

We live too fast in American Society, and its institutions are on the high pressure."

"Well, here we are, back at life's starting point. Here, amid the homes and memories of the Puritans, were we born and trained, and after a five years' principalship in the Academy here, where we fitted for Amherst College in the adjoining town, we were summoned to Iowa by Father Turner. Blessings on his memory. A letter received from his family, last evening informs us that his is eighty years old today, and also reiterates the hope we will make Iowa our home. To this, and similar often repeated expressions, we answer, yes. Our hearts were there before we learned to love its youth, and they were there during the twenty-six years we strove to put life and inspiration for work and duty into the more than twenty-three hundred that have passed into life under our influence. And our hearts are there still, and where our hearts and treasures are our bodies cannot fail to be also. Here in Hadley, when the young state of Iowa was first baptised with the spirit of liberty and given a name, our heart was kindled and our purpose formed to give our life to work in Iowa. "Why go out there beyond sunset?" said the wife of our good President Hitchcock; "places open to you near home." "Go west, young man," had not yet been spoken by Horace Greeley, but the spirit and enthusiasm of the summons were in our hearts. "The past at least is secure". Where and what the future shall be are as hidden now as at the first. But amid the youth and the state we have helped to develop we propose to work or rest, in public or

in private, as a good Providence may direct. That I have so often seen in cemeteries--a column broken off in the midst by some rude force--may symbolize our work there yet--hopes and plans incomplete--thwarted. So death, or the inevitable, may interfere with all workers. The tangled web we had better drop, and weave on another piece. We shall use the same warp and woof whenever we weave, and the Master will recognize and join the parted threads. The same principles that have given success to effort, and have had the benisons of the grand and true so long, are as fresh and grand as ever, permanent as axioms, and beautiful as the bloom of youth and sunrise upon the mountains.

And now, Messrs. Editors, I here take leave of you and any of your numerous readers who have followed me in my wanderings. If what I have written has been useful to any, I am twice rewarded, for the effort to share with others my pleasures has served to fix in my memory the impressions travel could not fail to make, and which otherwise might have proved as evanescent as the shadows."

"As good Providence may direct", says Mr. Edson, in this last communication to the *Lankester*, "Was there any uncertainty as to his return to Denmark? Was he not away simply on a year's leave of absence? Yes, but he felt that it was time to quit. Father Turner was no longer pastor at Denmark. Things there were not exactly what they used to be. Anyhow twenty six years was a long school term, and he felt it was time for him to quit. So while in Europe, in 1879, he sent in his resignation, which was reluctantly accepted by the Trustees. In accepting his resignation, they expressed their

"deep sense of the value of his services as Principal of the Academy for twenty six years", and "their affectionate sympathies and fervent prayers for his continued usefulness."

But Prof. Edson did not wait long for a job. Soon after his return from Europe, in the fall of 1879, he was called to the chair of Didactics in Iowa College. Other positions were open to him. Prof. L. F. Parker writes:

"Sometime since we noticed the fact that Prof. H. K. Edson, who for twenty six years has been at the head of Denmark Academy, has been called to a position in a well known College at Grinnell. Mr. Edson came to Iowa twenty seven years ago to make it his home, and made Denmark Academy one of the best preparatory schools in the West. Before concluding to go to Grinnell, he had some very flattering offers in other directions, but preferred to stay in his adopted state. He traveled for one year in Europe after leaving the Academy at Denmark, and fitted himself still more thoroughly to fill any position to which he might be called. He is now fairly settled in his good work as one of the Professors at Grinnell, but not without a chance of doing even better than that. He was waited upon last week by Prof. Gray, the inventor of the Bell telephone, who came with instructions to secure him, if possible, to take charge of Highland Park Female Seminary at a salary of \$5000 a year. The Seminary is located near Chicago. Prof. Edson almost without hesitation said he could not accept the position, and the reason for his conclusion was that he did not want to leave Iowa. Such a man is an honor to the state, who can refuse so tempting an offer, just

from love of our own institution. After giving his answer he referred Prof. Gray to Mrs. Edson, without having first consulted her. She gave the same answer, showing how thoroughly they were wedded to this state and her interests. While we all like to note the promotion of anyone, yet we cannot but congratulate the state at large, and the cause of education, generally in Iowa, on the decision of Prof. Edson to remain in Grinnell."

This chair Mr. Edson occupied and filled for thirteen years. It need not be said that he most thoroughly identified himself with the College. He had been closely related to the College thru all his Denmark days, and did what he could to make it the largest possible success. He was taken into all the Councils of the College of course, and became one of the leading members of the Faculty. He also, as it was easy and natural for him to do, identified himself intimately with all the interests of the church and the community. He was also a recognized force in the religious and educational life of the state.

In the tenth year of Mr. Edson's residence in Grinnell a great sorrow overshadowed his household. The companion of thirty six years of toil and blessed fellowship was taken from him January 16, 1889. In his *Asa Turner and His Times* Dr. Magoun writes:

"The writing of these pages had reached this point, when Mrs. Celestia Kirk Edson passed away greatly loved and lamented. Her relations to Denmark, and its church and pastor, and especially to the Academy, as lady Principal for nearly a quarter of a century, and her own winning and shining ex-

cellencies demand this record. Her christian education and character were among the richest and sweetest fruits of Mary Lyons work at Mount Holyoke, where she graduated in 1848. She went to Salonica, Turkey, that year as wife of Rev. Eliphal Maynard, of the American Board. After his death at Salonica in nine months, she pursued the study of Spanish Hebrew, and other preparations for missionary work, in the family of Rev. W. G. Schauffler at Constantinople. The change in the Board's policy as ^{to} the Jews brought her home next year, and she taught at Plattsburg, New York, and Lyndon, Vermont. Her marriage to Mr. Edson in 1852 brought her to Iowa. She born at Parishville, New York, Nov. 1826, and died at Grinnell January 16, 1889, at the age of 63 years. Many graduates of the Academy, and pupils of hers now widely scattered, rise up and call her blessed for the ripe beauty of christian character and influence."

While still in active association with the College, March 20, 1890, Prof. Edson was married to Miss Lizzie Scarman, of Saco, Maine, Boston, Massachusetts, Osage, and Grinnell, Iowa. I could write a chapter or two about this good woman, for I had something to do with her 'bringing up', as she was a parishoner of mine for many years at Osage, and she has been one of the most intimate friends of the family from January 1869 up to this year 1913. A better help mate for his advancing (I do not say declining years,) for he had no declining years) he could not have found.

One of the crowning joys of this wedded life came to them when June 19, 1891, for the first time in his life, Prof. Edson held in his arms a child of his own, and one that

was to bear his own name, and perpetuate it in the earth. Henry Scammon Edson, now in 1913 is a graduate of the College, and is planning to be a physician.

Now in 1892, Prof. Edson had reached his three score years and ten. He had been teaching, teaching, teaching, for forty five years, 32 years as Principal of Hadley and Denmark, and 13 as Professor at Crinnell. It was time for him to retire. Still he gave up his work with regret.

"I love the work of teaching", he says, "and it was a trial to lay off the harness and retire to a life of comparative inactivity. I had come to regard the teachers' life and work as second to no other in importance, and far reaching consequences."

His fourteen years of retirement were about as nearly ideal as old age can be made. He was well. He had no serious infirmity. His appetite was good, and his digestion matched his appetite. His books and friends were about him. He lost heavily in a bank failure, but still he had a modest income, and had no fear of the poor-house. The church and the College, and the christian and educational world, and indeed, all the world and all the universe, were opened to him; and no man ever had better care in the home than he.

He dropped the work of the College almost entirely when he retired; he felt no more responsibility respecting it. He did not attempt to preach, or lecture; he was, however, active in the church, always at the prayer-meeting, and he took a deep interest in the civic affairs of the community. He read much. He delighted to visit with his friends; he enjoyed life in a full measure. His mental powers did not fail even up to the end.

The end came March 12 or 13, 1906, for no one knew the exact hour of his departure. Of the manner of his departure Dr. Vittum, his pastor, said:

"The last day he was with us he was seen walking the street, erect and steady; his shoulders did not bow, and his steps were not irregular. Monday evening March 12th he attended the meeting at the church, alert, attentive, eager, prayerful as ever. Then he went home and wrapped 'the drapery of his couch about him, and lay down to pleasant dreams'. There was no groan nor struggle, no sign of pain; but the waking from that sleep was in a better country, that is, an heavenly."

The funeral services were held in the Congregational church on Thursday afternoon. All recitations were abandoned, and students and faculty attended the services. A large number of friends were present when the body was borne into the church preceded by Rev. F. M. Vittum and Pres. McClelland of Knox College, and the honorary pall bearers, Pres. Main, Prof. Sick, Noble and Macy, J. P. Lyman, M. Rev, S. A. Cravath and C. Bartlett. Appropriate scriptures were read by Prof. Buck. Pres. McClelland of Knox College spoke in part as follows:

"His teaching and life have been a constant source of strength. He had done the work of no ordinary life before coming to Grinnell. He was prominent figure in the great gatherings of those early days, and was closely associated with the Iowa Band. He worked hard and long, not only in the class room, but gave his personal attention to the students.

Such men do not die. They live in the hearts of those who live, and whose life they have influenced. I want to express my gratitude for what he has done for me."

Pres. Main then paid a tribute to Prof. Edson as an educator. "He was a heroic soul, but did his work and said very little about it. The two served at Denmark for \$600 a year. During the twenty six years at Denmark 2,500 students came to the Academy. He has been called our Arnold of Rugby, but Prof. Edson built his Rugby, and gathered his students around him."

In his address Dr. Vittum said:

"For nearly fourteen years he has been known as one retired from the more active service. He has been known as a friend, and none more faithful; as a neighbor, and none more helpful; as a Christian, and none more genuine. His life has been calm, gentle, peaceful, pure, devout. He had known the shadows of life as well as the sunshine; but all his troubles and losses have been endured with the same calm and devout patience in which his whole life has been passed. There is one word which expresses and explains his life; that word is God. He walked with God. In some notes concerning his life which he wrote, with his own hand, he said, "I was born in 1822; and I was born again in 1837."

Religion with him meant life. Jesus Christ was a personal friend. Those who knew him best often remarked that he possessed the rare faculty of familiar speech in private prayer. He could say just what was in his thought, and ask for just he felt was needed, as readily and as na-

turally as friend speaks with friend. And the reason was that he prayed just as he lived, near to God."

There is little need of a summing up of these records. Prof. Edson was a student and a scholar. He was a born teacher, and school administrator. He was a puritan, but not a bigot. He was tenacious of his opinions, but he accorded liberty of thought and expression to others. He was methodical and accurate, but he was not over precise or exasperatingly particular. He gave himself to his one task without reserve. He did little preaching; he never had a parish. He was not a public lecturer. He did not figure largely at educational meetings. Once he was made President of the State Teacher's Association. He did not attempt to write books. He wrote no article for the Annals of Iowa. As we have seen, he sent quite a number of communications to the Burlington Hawkeye, especially during the year he was abroad. Now and then he wrote an article for the Advance or the Congregationalist. He wrote then now and then of ecclesiastical and educational matters in the west. He wrote for the Congregationalist a review of the life of his old Hadley pastor, Dr. Woodbridge. But his motto was, 'this one thing I do'. He stuck to his business; he followed his trade. That is one of the reasons why he made such a success of it.

But there is no need for further words to describe the man. He stands out before us in full delineation. He was in a way conspicuous and unique, one of the great builders of the commonwealth.

Twentieth Sketch,

MILTON B. STARR.

He was only a visitor in Iowa. But we gladly accord him a welcome and the God-speed of a visitor. The records of his early life are not at hand. Without much doubt he was a New Englander. So far as the records show he appears first as a Home Missionary in Morgan County, Ohio, commissioned Dec. 1, 1845. In 1850 he was at Peru, Indiana; and then in November 1852 he was commissioned for Moscow and Silver Thorn, Iowa. There is no report from this field; nor does his name anywhere appear in the list of our Iowa ministers. His ministry in Iowa was very brief. We find him in the summer of 1853 at Council Bluffs enroute for Oregon. Father Rice writes of him (Sept. '53) as follows: He writes of a visit from A Religious Colony. He says: "One company in particular that left here three weeks ago is deserving of notice. The company numbered about sixty. An organized Congregational church of seven members, with their minister, Rev. Milton B. Starr, constituted a part of the company. There were also in the company a number of Associate Reformed Presbyterians. They had rested every Sabbath in their journey to this place, and had preaching. There had been in the company one hopeful conversion. They spent a Sabbath here, and held a communion season. We obtained for the occasion a large hall usually occupied for dancing, and had a very large and attentive audience. The whole occasion was one of solemn interest, being the first christian communion ever held in this place, and the impression made was good. To me, it was a refreshing season.

It seemed as if the desert had begun to bud and blossom as the rose. O pray for us, that this may be the beginning of good days--that this moral desolation may become a fruitful field. Brother Starr gave two impressive discourses, which I hope did good. The greater portion of the audience, were emigrants. At the conclusion of the communion service in the morning, an emigrant came forward with tears in his eyes, and said he had been for several days desponding, but now, said he, "I believe there is a God in Israel, and that there is a God in this emigration." I trust many other companies were benefitted by the example of this company."

In January of 1854 we find Mr. Starr out in Oregon, commissioned for Albany, Eugene City, and vicinity. From this Elysian in August of 1854 he writes:

"It may be that I am differently impressed with Oregon from many others; but to me it seems that nature could not, without the same compass, have spread out her blessings in greater beauty and variety than she has in this valley. I have seen much of the western world, in all seasons and circumstances. But in no place have I ever, at this season of the year, been able to take in at one view a greater profusion of flowers, with such gaudy colors, and of such surpassing beauty. The romantic appearance of the country in general, when viewed from an eminence, disposes the mind to serious contemplation. It makes one think that David must have stood in some similar place, when he said, 'As the mountains are round about Jerusalem, so is the Lord round about his people.'"

All kinds of agriculture may be carried on here with half the labor requires in the states, and the farmer is rewarded with abundant crops. It is destined to be, emphatically, the land of apples and peaches, and pears, and various fruits. Besides, water power for carrying all kinds of machinery is abundant, thus giving rise to many towns and cities, which furnish a market for the products of the farm.

As to morals and religion, they are bad enough. Infidelity, and an over-anxiety to be rich, pervade the community. But this thick moral darkness is already beginning to disappear before the rising of the gospel light. Profanity and ignorance are giving way before sobriety and order. A faithful, persevering effort in using the means God has appointed, will ere long establish religion and its institutions in Oregon on a firm basis. Every year's emigration does something to remove vice, and introduce virtue. As their children grow in years, parents will see more and more clearly the necessity of meeting houses, schools, and the kindred instrumentalities of religion and learning. Many families, and among them mechanics, lawyers, and physicians, are now living on claims in the country, who, so soon as they shall have acquired a legal title to the lands they occupy, will move into towns. Hence it is peculiarly important that a good foundation be laid at once.

The people generally enjoy good health; though, occasionally, one may be found in the dreary dreamland of an ague fit. I was greatly disappointed when dreary winter made his sudden conquest of our fair territory, covering her bosom

with snow, and binding her noble rivers in fetters of ice. Happily, however, his reign was short. In about three weeks the soft south wind regained its ascendancy over the hyperborean storm, and drove the "ruffian blasts" back to the "frozen north". On the first of February, the earth was covered with her mantle of green and luxuriant grass. Genial breezes and bright skies gave us light and happy hearts again.'

In January of 1855 he writes again:

"Your very welcome letter arrived in safety, and was exceedingly cheering to me, for it put into my possession the means of satisfying the demands of a creditor, at a time when the scarcity of money here would have made it impossible for me to have met the demand. The gentleman to whom I was owing the money said, that in the endeavor to collect \$1,500 due him, he had not got enough to pay his harvest hands; and added, that in all his dealings in Oregon he had more trouble in his business arrangements with men calling themselves preachers than any others. He invited us to visit him, and says he will attend our meetings.

It is no doubt true, that in the early days of Oregon, some did steal the "livery of heaven to serve the devil in", and thus brought a suspicion and reproach upon the ministry, that may require years of silent example to wear away. One Sabbath, as I was riding home from meeting with a plain spoken young man, he expressed the views of, no doubt, a large part of the people--said he, "For my part, I think no less of a person for being a professor of religion, or even a minister, but some do." Hence the importance of a ministry

disconnected from secular affairs.

There is much need of northern heaven in Oregon. The people near me are mostly early emigrants from Missouri. A majority cannot read or write, but are anxious, however, to have their children taught, and are willing to hear the Gospel. One good eastern family is like a light set upon a candle-stick. Our hope is in the young.

As to ministerial support, it will be a long time before the people of Oregon will come up to their duty. There is probably, no christian country in the world, so well able, that pays so little for the support of the Gospel, as this. The blame for this state of things lies at the door of those who, to gain applause from the covetous, cry out against "hireling preachers."

From the next lengthy report, January '56, we copy only the item about the reluctance of the Oregon people to support the ordinances of religion.

"It is scarcely possible", says Mr. Starr, "to say anything about ministerial support here, without driving some people from the house of worship. Even the New England element among us seems in some measure to have forgotten its early training--. Much more unpopular is it to urge the claims of any Home or Foreign Missions. But without doing this there is no help this side of heaven, that can remove this dreadful stupidity from the people."

In the next communication, June '57, the missionary is in Elysian again. He writes of his Oregon home, near Corvallis, as follows:

"We are now comfortably established on the side of the coast range of mountains, five miles southwest of Corvallis and forty miles from the Pacific coast, on the road leading to King's Valley, which is three hundred feet above the town and the Willamette river. The ascent is gradual and easy. In a clear day we have a view of Mt. Hood, Mt. Jefferson, and the Three Sisters, which, for aught I know, were from the beginning covered with snow--their white peaks towering up among the clouds, from behind the Cascade range, renders the scene before us at once romantic and sublime. I selected this situation in hopes that it would improve the health of my family. The invigorating mountain air, and the pure water, which gushes out from beneath our own dwelling, have already proved to be an elixir of health, and made us contented with our mountain home. The soil on these mountain sides is fertile, and the grass grows luxuriantly the year round. While I write, the winter sun shines out warm and pleasant as May; but usually it is obscured by the clouds and rain, eight days out of ten, during this season."

In his next communication, August 1858, Mr. Starr writes of a "semi-heathen College". He says:

"Oregon is free from slavery, but is still a slave to infidelity. A bill to establish 'Corvallis College' provides that 'not over one half of the trustees shall belong shall belong to or claim affinity with any religious sect.' Of course, if an infidel trustee chooses to become a Christian, he is incapacitated to hold his office. A dark and degraded form of infidelity which treats with insult the

formal recognition of God as a fountain of justice and wisdom, is exerting an alarming influence in this otherwise highly favored valley.

Nevertheless, I believe that a pure and elevated Christianity is gaining ground here. But although an increase of religious influence is perceivable, yet, as the emigration of pious men and women into Oregon is slow, we shall be obliged, to some extent, to let infidelity work out its own cure. If we wholly refuse to act with them in the support of a common school upon the above principles, it might not only increase their zeal, but deprive their children of all religious influence. The great mass of the people really desire a moral and religious education for their children. And when they find, as they certainly will, that such an infidelity does not accomplish for the children all that its leaders claim for it, they may, perhaps, gladly connect the time honored teachings of the Bible with their educational institutions. Then only will Oregon be truly free."

In December of the same year, Mr. Starr writes again:

"We are again in the whirlpool of excitement. The spirit of worldliness seems to have received fresh stimulus from the recent discovery of gold in the regions north. I am informed that not less than 100,000 men are there, and on their way thither. Hundreds of men and horses pass thru our town every week. We did hope that society was becoming somewhat settled, but the fever of gold is again upon us.

How long this state of things will last is uncertain, but at present there is a scarcity in our market. Labor is

from three to five dollars a day; flour from \$20 to \$30 a barrel; and groceries of all kinds are very high. This sudden rise of prices in the provision market is all very well for those who have anything to sell, but those who are consumers, merely, or whose productions range so far below par as do the preacher's wares, in a miner's market, will find themselves at a temporary disadvantage. Rents and real estate have fallen. Our villages are less thriving. Religion is declining, and wickedness increasing. But this is not time for Christians and Christian ministers to be discouraged; though, for the present, it may surround them with difficulties.

I look upon this valley as the great granary between the northern and southern mines. And whoever perseveres in his mechanical or agricultural pursuits will be a Joseph in this Egypt, laying up provisions for the hungry thousands in the land of gold. The miners will be obliged to send down their bags of dust to purchase corn; and, ere long, perhaps, will come themselves.

Come by water if you can. From what I know of the plains, having crossed them once, and on account of the present hostility between the "Bostons" and several tribes of Indians along the route, I would not advise persons emigrating to Oregon to cross the plains, in 1859, with less than fifty well armed men in company, or in small companies that keep in sight of each other. Migrants should invariably use horses or mules. They should not so much as let an ox or cow be named among them."

In January of 1865 we find him down in California, commissioned for Copperopolis. He wrote often to the Home Missionary Society from California, but will make quotations from only one report, that published in November of 1866, which gives us a little glimpse of the religious activity in that region at that time. He says:

"This quarter closes three years of Home Missionary service in Calaveras Co., California. One year I preached in San Andreas. After an absence of two years, I returned with Rev. Mr. Warren, on Saturday, June 23rd, 1866, and organized a Congregational church with ten members, the result of that year's work. During this two years' absence, the members of this church and some others have successfully conducted a Sabbath school embracing nearly all the Protestant children in the place. This school, for proficiency and good order, will compare with any other in the state. Such material cannot fail to be a good foundation upon which to build a successful and working church. The church edifice in which they worship is owned by all the people, but will generally be occupied by the Congregational church and the M. E. Church on alternate Sabbaths.

At Mokelumne Hill, eight miles from San Andreas, there is a meeting house with an organ, belonging to the Congregational church. They are now without a minister, but there is a parsonage, with neat and commodious surroundings; and a Sabbath school with a good library, in successful operation. Mokelumne Hill and San Andreas are without a Congregational minister, and of course the members and lambs of these flocks, are as sheep without a shepherd. No will volunteer to lead

them into green pastures and by the still waters?

Two years I have lived and labored in Copperopolis, so called from the famous, and perhaps the most extensive copper mines in the world. When I came here, I found an orderly and well instructed Sabbath school, the fruit of near two years' faithful, earnest labor of my young and worthy predecessor, Rev. Mr. Chamberlain. Oct. 16, 1864, a Congregational church was organized with ten members. It now contains eighteen, with a Sabbath school containing one hundred scholars. Last fall we purchased a block of lots, in a central and eligible place, upon which we have erected a beautiful brick church edifice, in the gothic style, finished inside and out at a cost of over ten thousand dollars.

Mr. G. T. Meader, the generous proprietor of the Union mines donated over one half of the cost of the building, leaving it virtually out of debt. It was dedicated on the 17th of June, 1865, at which time three persons were received to our communion, and the Lord's Supper was celebrated. The dedicatory sermon was preached by Rev. E. C. Beckwith, pastor of the Third Congregational Church in San Francisco.

The house, sermon, singing and congregations were a credit to the denomination they represent. The building is not an indication of the wealth of the membership. They are poor, but very thankful to the rich who have helped them to build this, to us, magnificent temple for the worship of God."

So we might follow the missionary year after year in various fields in California. But perhaps it will not be profitable to do so. In 1876 we find him at Venecia, where

our brother Benjamin St. John is now (1913) pastor. In 1877 his name disappears from the Minutes.

Twentieth First Sketch,

CHRISTIAN F. VIETZ.

Records of his early life, date, and place of birth, the date of his coming to this country, etc., etc. are not at hand.

Of course, as his name indicates, he was a German. He first appears on the scene at Muscatine, with a commission from the American Home Missionary Society, dated Nov. 23, 1852. In 1853 his commission reads: 'November 28th Germans at Muscatine, Nye's Mill, German settlements at Grandview, Iowa, and Edington, Illinois.' In 1854 the commission is the same only that the Illinois settlement is left out. In this year 1854 (December 7th) Muscatine church was organized, but in the midst of a good deal of stress, and strain, and storm. It was a separation of the evangelical from the un-Evangelical elements of the German churches of the city. The life of the missionary was threatened by some of the enemies of the movement. However there were eighteen charter members at the new organization. Mr. Vietz speaks of the new organization, and the opposition to it in a communication published Feb. 1855. He writes:

"I have the pleasure to inform you that a great reformation has been commenced in our congregations. The evangelical portions of the churches in this city and vicinity have separated from the old organizations. The German church in Muscatine was reorganized two weeks ago. Your agent was consulted respecting a constitution. Out of the old church, some twenty persons came forward and signed the constitution, which requires, that candidates for admission

into the church, should give evidence of a change of heart, and that they be examined by the minister prior to their admission. The brethren in the Dutch settlement, about nine miles from Muscatine, have also commenced in earnest the same undertaking; and they intend to be organized as a christian church on an evangelical basis next Sabbath. There has been some trouble in bringing this about. Portions of these congregations have been talking loudly, persons have even threatened to kill some of us; but we mean, by the grace of God, to go forward. I beg of you, brethren, to pray for me and for these little flocks. I know you will do it. Many will unite with us shortly, when they see how we get along. At present, old associations are hard to break up, but we intend to overcome evil with good. Last week, a meeting of the new church in this city was held for the purpose of considering whom they should have as their minister for the coming year. It was the first peaceable business meeting we have enjoyed for five or six years."

Mr. Vietz continued in the Muscatine field until April of 1861, at which time he was commissioned to labor among the Germans of Leavenworth, Kansas. His stay here, however, was brief, as he left at the end of six months. April first of 1862 he was commissioned for the German Evangelical Congregational church at Geneseo, Illinois. In October of the same year ('62) he was commissioned for Sherrill's Mound, Iowa. This was his field until June of 1868, at which time he was commissioned for Decatur and Locust Lane. In 1869 and 1870 his commission was renewed for this field.

In 1873 we find him out in Nebraska, located at Clive Branch, Centerville and Claytonia Creek. In 1874 he is at Clive Branch and Crete. Here he is located in '75, '76, '77, and '78. From '79 to '81 he is located at Crete without charge. Later in 1881 he is at Highland, Nebraska. In January of 1883 his is commissioned for the South church (German) Chicago. In '84 and '85 his commission is renewed. He closed his work in Chicago in July of 1885; then his name disappeared.

Writing to Dr. J. C. Armstrong, Superintendent of City Missions, asking for an explanation of the disappearance of Mr. Vietz' name from the record, I received the information that, for some reason, good and sufficient as it appeared to the brethren in Nebraska, he had lost his ministerial standing before coming to Chicago. At length this fact was ascertained by the Illinois brethren, and they did not see fit to restore him to their fellowship, so his name was dropped; and I learn that some years after brother Vietz was found dead sitting on a curb stone in the city of Denver. I am disappointed and grieved to learn of this tragic closing of the life of brother Vietz. He did us good service in Iowa. We counted him an honest and upright man. He helped us in evangelizing the German elements of early Iowa. We cannot but honor his name, and revere his memory.

Twenty-second sketch,

JOSEPH C. COOPER.

Joseph Calvin Cooper, son of Joseph C. and Sylvia (Patty) Cooper, was born in Plymouth, Mass., May 9, 1820. His mother died when he was about nine years of age.

At an early age he went to sea, and soon became learned in all the ways of the ship and the water; and in due time he became one of the officers of the vessel.

His name was Calvin, and so he was predestinated, doomed, to orthodoxy, and perhaps to the life of a preacher.

In his boyhood, however, he considered himself a skeptic; rejected the Bible, and said with his mouth, perhaps with his heart, 'There is no God.'

He followed the paths of the sea for eight years, but in 1845, he came ashore, quitting the sailor's life; and the same year he came out on a visit to Denmark. Returning to the East by way of New Orleans, a terrific storm arose and the vessel was wrecked. "Mr. Cooper," says Father Turner, "lashed himself to his chest and promised God that if he would spare him that he would serve him the rest of his days. He was spared, and bent word of his vow to me through his friends. But on returning to Denmark, he had apparently forgotten it. He married and settled down in life without God. He loved a sailor's life, and a sailor's vices, and was bound to have a good time in the world."

He was married April 13, 1845, to Miss Michael Van Dyke, of Denmark.

"On a rainy Sunday", says Dr. Hargun, in his 'Ass Turner

and his times," This unrenowned son of the ocean came into church. The subject of the discourse was 'Prayer as a duty of Christians'. But the pastor was moved on the spot to press it as a duty upon the unconverted. Without hesitation he declared: "The man who swears is as much under obligation to pray as the man who preaches: he needs the influence of prayer, and God is ready to hear him through Christ."

To the sailor-farmer his heavenly father hitherto had been, as he said, "as invisible as the wake of the ship on which he sailed." He went home saying to himself, "Strange doctrine today! Such a sinner as I am, who don't know that there is a God to pray to; such as I--pray? Well, if there is no God, it will only be empty breath, and will do no hurt; if there is one, it may do good." Entering his home he took down his Bible and said to his wife: "I am going to set up family prayer." He read a chapter, knelt, and prayed, and did so for six or eight weeks till light came. That God is, and answers those who diligently seek him, he became thoroughly persuaded, and "prayed himself into the kingdom."

"As a member of the church he grew in grace, and in 1848 became a colporteur of the American Tract Society, for southern Iowa, laboring two years. He was specially successful with skeptics, kind to kind, and very truly a patient, earnest, and efficient laborer."

After a period of darkness of mind in 1852, in which the church prayed constantly for him, till he emerged into light, he went to father Turner with the feeling: "Woe is me, if

I preach not the gospel." "His school education was limited but he had naturally a clear, discerning mind and a good memory. His training as a colporter had done something for him. His spirit was kind and winning. He had learned to make use of his sea-life in illustrations. He had a wife and one or two children, and about as much property as Elijah had when the ravens fed him. He studied theology in his little home, from March till August, when I went East," writes father Turner, "and left him to supply my place till October. And though he had lived among the people as an unbeliever, and they knew all about him, they were entirely satisfied with his ministrations, and from that day till his death no one was more heartily welcomed into the Denmark pulpit."

He was approbated to preach by the Denmark Association in 1852. He was ordained by the same association at Mt. Pleasant, May 11, 1853, the ordaining prayer by father Turner, and the right hand of fellowship by Mr. Salter.

His first commission from the Home Missionary Society was dated December 1, 1853, and was for Hillsboro and Salem. Reporting from Hillsboro in August of 1853 he writes:

"Since our revival, the rum grocery in this village, which has been a prolific source of mischief, after a few convulsive gasps, has finally given up the ghost, and is now dead. It is more than suspected, however, that one of the store keepers in town has become "a medium" and is in the habit of calling up the departed spirit of the grocery for the benefit of its friends, and that spiritual communications are very common in the back part of the building.

We are now making an effort to build a meeting house, and subscription papers have been circulated, and the amount of five hundred and sixty dollars pledged for this object. A contract has been entered into with a responsible man, who has agreed to erect a building 40 feet long by 30 feet in width, and have it completed so as to be occupied by the middle of October next.

Since the date of my last communication, my attention has been directed more particularly to the town of Salem and its vicinity. I have had a regular appointment in the village, once in two weeks, for a period of about five months. When I first commenced preaching there I had about twenty five hearers; after a few Sabbaths the congregation numbered about sixty persons. For something like two months the average attendance was only about twenty five again. At that time I procured assistance, and commenced a series of meetings. We met with some interruptions; but, still, much good was accomplished by these efforts. The people became more acquainted with our principles, and some prejudice was removed.

Although the results were not all that could be desired, yet a tide of influence seems to have passed over the community favorable to our cause. Our congregations since have ranged from 60 to 100; a society has been formed, and measures taken to secure the erection of a suitable house of worship. A subscription paper has been circulated here, and \$600 pledged for the purpose, and we contemplate going forward immediately with the work.

Last Sabbath I organized the Salem church, consisting

of seven members, and administered the sacrament of the Lord's Supper. The occasion was one of much interest, and although the weather was unfavorable the house was filled. To many the scene was entirely new, and I trust that the influence of that solemn transaction, witnessed for the first time, when this little band of disciples, in the presence of angels and of men, entered into a covenant with God and with each other, was not lost upon the spectators.

I have at the present time six different congregations to supply. I preach to three of them in the same Sabbath, that are about five miles apart from each other. The next Sabbath my first service is in A; the second at a point two and a half miles distant; the third at a place four miles distant from the second. As I have no horse, I am dependent in a great measure upon the locomotive powers which nature has supplied me with; but although I have an opportunity to ride frequently to some of these places, I begin to find myself inadequate to the task of preaching three times a day to congregations so remote from each other.

Glasgow, Salem, and Pilot Grove would furnish an abundant field for missionary operations. Salem, in particular, needs more labor than I can possibly bestow. The Universalists are now making active efforts to secure stated preaching; they have employed a man who preached there upon the same day that I did the last time. If this field could be occupied by another missionary, I should still have four congregations to supply in the vicinity of H."

Writing from Salem in September of 1854 Mr. Cooper reports:

"A Congregational church has been organized in the vicinity of Pilot Grove, consisting of seven members. Two weeks later two others united, one by letter and one by profession. This little band exhibits a spirit of devotion to the cause of Christ which is truly gratifying. They have sustained a prayer meeting every Thursday evening since the organization, in the face of much that is calculated to dishearten them. One family have to go three miles after the labors of the day, to attend, and always return home the same distance at the close, and yet they are seldom absent. It is called the North Marion Congregational Church.

In Salem we have also completed a very neat and convenient house for worship. It was dedicated to the service of the living God about six weeks ago. Since that time there has been a service regularly every Sabbath, and the congregations have averaged nearly one hundred. Last year, when we occupied the upper room over a vacant store, and were obliged to pass through the dirty apartment below, used as a wareroom, where corn, oats, ploughs, and a variety of other articles were piled up on either side, leaving only a narrow passage-way between for us to reach the stairs--these again narrow and dark--and where boards laid across blocks, served the purpose of seats in the room above, our average attendance would not exceed thirty five. But our present circumstances afford a pleasing contrast to the above. We now have an attractive and substantial building fronting the public square, and provided with comfortable slips which will accommodate about one hundred and eighty persons; and one result is that

the attendance is more than twice as large, and our influence, as a church in the community, seems to have increased in a corresponding degree. We have made arrangements to procure a very small bell (weighing about 125 lbs.) and, in the course of a week or two, that sound, so rich in sacred and pleasant associations, will for the first time summon the citizens of our village to the house of God."

The commission for 1854 was for Millsboro and Glasgow, with two out-stations.

From 1853 to 1858 Salem was the missionary's headquarters, but of course he was not pastor there all that time. From Salem in February 1857 he sends a report of a generous donation, as follows:

"It became known during the quarter, that my salary had proved insufficient to pay all the demands held against me. One of the brethren proposed to the church in Salem, that they should make us a donation visit. Upon inquiry it was found that the brethren in Millsboro were contemplating something of the kind, and both churches readily united in the enterprise. Accordingly, on the day appointed, we received a visit from the members of both congregations. The occasion passed away very pleasantly; and when our guests left, we found ourselves in the receipt of nearly \$100, in provisions, clothing, etc., and some money besides, while a carriage costing \$130 was presented to us, as a token of the interest taken in our welfare by the churches to which we minister."

From 1858 to 1861 the New Haven church, Washington County seems to have been the center of Mr. Cooper's operation.

In 1861 and '62 he was commissioned for the Franklin church and vicinity. In 1863 he was commissioned for Franklin and Jefferson. His next commission, dated June 11, 1864 was for Glasgow, Marshall, and the people of Dover. From this field in December of 1864 he writes as follows:

"I have preached in Glasgow, once in four weeks. This is a small village, about twelve miles northwest from Salem, with a population of from 150 to 200; and being to a great extent surrounded with timber, the neighborhood is not so densely settled as it would be if it were in the prairie. Still, there is quite a number of families living within two or three miles. The people are mostly of southern origin; and of a class that are difficult to reach by the means usually employed by ministers of our order. Indeed, this is true of a majority of the people of this state. They are accustomed to preaching of a very exciting character, and there is a great ebb and flow in spiritual things among them. Early in the spring Rev. A. L. Leonard, of Benville, assisted me in a series of meetings here, lasting nearly two weeks. We had good congregations, and brother L. presented the great truths of the Gospel in a very earnest and forcible manner, well adapted to interest such an audience; but apparently without any immediate results. The Congregational church here has struggled on in the face of serious difficulties. It has been without any preaching for months at a time; and without any minister, for a much longer period. In addition to this, several of its most substantial members have moved away. About four years ago, a series of meetings was held by this church

and their minister, as a result of which their numbers were trebled, but it seems to have added very little to their efficiency. They are certainly now in a very feeble state, both temporally and spiritually. We have, however, a very fair audience, as a general thing. Another of my appointments is at a neighborhood about twenty five miles north of Salem and near a small town called Marshall. Here we have about twenty members, scattered about in a large prairie. I go there once in four weeks, and preach in the morning, in a school house about a mile from the village; and in the afternoon, at a school house four miles northeast of the first. These two school houses stand in neighborhoods that are entirely distinct from each other, and there is a church organization at each place.

Another of my appointments is near Dover, about eleven miles south of Salem. This place had, somehow, been neglected; and the people were growing into a community almost entirely without the Gospel. About eighteen months ago, I was sent for, to go there and preach a funeral sermon for a young man who had died very suddenly, about nineteen years of age. Another brother, about twenty four years of age, had died a short time previous; and his remains were taken up from the place on the farm where they had been transiently buried, and both coffins were at the house ready to be removed to a distant graveyard. It was a solemn time; and although the audience was composed of rough looking persons, there were some who seemed to be much affected. Afterwards, assisted by Rev. A. E. Mitchell I held a series of meetings there, a general interest seemed to be awakened, and a number, as we trust, were led to give

their hearts to the Savior. There is need of more work there, and I hope soon to make arrangements for another series of meetings. I am now preaching mainly in that neighborhood.. I have preached at Dover two Sabbaths, and at Pilot Grove, another settlement near by, three Sabbaths. At the latter place I obtained the largest audience. Salem is the most central point from which these places can be reached. The field is a hard one; and I can say but little in regard to the future. If it pleases the Great Head of the church to smile upon my humble efforts, there are some materials in this field that may be used in building the great spiritual temple, and His kingdom may be advanced here."

In 1865 Mr. Cooper was commissioned for Black Hawk and other places. In 1866 and '67 he was pastor again at Salem. In August of 1867 he took up the work at Cincinnati down in Appanoose County. Here he found two little organizations, a Free Presbyterian church and a Wesleyan Methodist. Out of six Presbyterians, sixteen Wesleyans, four Baptists, and three fresh converts, he organized a Congregational church at Cincinnati, August 19, 1867. He served the church for eighteen months, and then ('69-'71) was off in northern Missouri, which was close at hand, doing evangelistic work under the auspices of the Connecticut Home Missionary Society.

He came back to Cincinnati to die. He closed his mortal life August 20, 1872, aged 54 years, 3 months, and 14 days.

The records of the life of this unique and wonderful man are of course incomplete, but we have no difficulty in determining what manner of man he was.

He was not technically speaking an educated man. He was not educated in the schools. Judged by the rules of Homiletics and Rhetoric he was not a great preacher. Nor was he a pastor in the technical sense. But he was a Christian worker. He was an evangelist. In season and out of season, and all the while, he was engaged in his Master's business. The characterization of him by father Turner, given by Dr. Hagoun in his book, gives us a vivid picture of the man.

He was always in all places at work. In 1855, at the National Council in Boston, I agreed to meet him at nine p.m. at a given place, and go to his lodgings. I found him in the street, earnestly pleading with a sinner to bring him to Christ. His mind was entirely given to this one thing. Revivals were his delight, though he seemed instinctively to labor for the conversion of all he met, in all circumstances, at all times. In 1856 he went to Fairfield, an unassuming man, poorly clad, but burning with zeal. For three weeks he preached with his peculiar earnestness, and visited from house to house; liquor shops were closed, barrels of whiskey rolled into the street and their heads knocked in by the evangelist; while he preached to the crowd of righteousness, temperance, and judgment to come. It is hard for one who once preached a few days in a work of grace with 'the sailor-preacher' to copy these details without recording his own affectionate remembrance and gratitude for what he was and did.

Such a man's early habits cling to him. To shut him up in a study to make sermons would kill him in a little while;

but turn him out with his old horse or on foot, among the people, and before he was aware he would have a sermon made.

He once said: 'I never saw a place in my life I wanted to stay in more than three weeks'. He built up a church in Salem, a place of worship, a home, and when the people most wanted him to stay, felt he must go. His life was given to small and weak churches. The destitute drew on his sympathies. He felt free among them."

Dr. Magoun adds:

"He was singularly forgetful of his own interests and wants. More than once his pastor had to suggest to others in well-to-do places where he was pouring out his soul and casting a strong and peculiar light on the way of salvation: 'Remember that he has but little more to owe on than the Lord gave him at his birth, save faith in Christ and a wife and two children. He had no financial ability, and little common-sense in temporal things, though his judgment in religion so commended itself to men as to account for much of his success. He said to me once that he could not take care of himself, and 'did not know what God made such a creature for'. In one place where he preached a debt rested on the little house of worship. It was due. He sold his horse and buggy and paid it, and went on foot." "He could deny himself, at least."

Many should know now 'what God made such a creature for,' and why he put those words about a sinner's duty to pray into Father Turner's lips. Mr. Cooper was not intentionally peculiar; did not strive to say fresh, pungent, bright things. All was spontaneous. 'A chosen vessel of God as really as

Paul,' said one. He was ordained 1853; died, 1872. In his last sickness his language was almost that of inspiration.'

Twenty-third Sketch,

JESSE GUERNSEY.

Here is one of our great men.

When I began to look for material relating to Dr. Guernsey for my Pilgrims of Iowa, I was surprised and disappointed that so little concerning him had been gathered up and put into permanent memorials. I looked first into our State Minutes for a fitting obituary, but found only a poor excuse of a mere mention of his death. Then I turned to the Congregational Quarterly, supposing of course that I would find at least a statistical record of his life, but found no record whatever of his life, and no mention of his death. Then I said, falling in the midst of his work as Superintendent of Home Missions, The Home Missionary will give me all the material I want to make out a complete sketch; but here again I was disappointed. The Secretaries at New York spoke words of appreciation of the services of Superintendent Guernsey; and Superintendent Fickett wrote of his, and Iowa's great loss in the death of Dr. Guernsey, but both the Secretaries and Superintendent Fickett omitted nearly all dates and figures, and furnished nothing that would even approximate a biographical sketch.

Then I began to search for living relatives to furnish the many missing links of the biography. Knowing that Miss Genevieve Otis of Des Moines was a niece of Dr. Guernsey, I wrote to her for information. The reply to this letter came not from Miss Otis, but from Miss Jessie E., a daughter of Jesse Guernsey, now residing at Lakewood, New

Jersey. The daughter's letter, dated Nov. 19, 1910, is in part as follows:

"My dear Mr. Douglass:

Your letter to my cousin, Miss Genevieve Otis, was sent by her to my mother, and finds us here (Lakewood, N. J.) There has never been any sketch of my father's life published, and the material in my mother's hands is very slight. From a letter which she wrote to Dr. Hagoun, but which reached him too late to be made use of (in the writing of *Isa Turner and His Times*), I gather the facts enclosed. I am sending you practically all that we have, so that you may use what you need of it. Mother says there is no one now who knows of my father's life work in Iowa as well as you do, and she is grateful that the estimate of it is in your hands. Mother is still quite comfortable at 83, but she finds letters rather exhausting, so I am writing for her."

From the data furnished by the Guernsey Family; from the records found in the Minutes and Year Book; from personal acquaintance; and most of all from Mr. Guernsey's reports and articles published in the *Home Missionary*, I am able to make out the following sketch.

Jesse Guernsey was born in Watertown, Connecticut, in July of 1822.

When about eighteen years of age he was aroused to special interest in personal religion by special meetings held in the neighborhood, to attend which he walked back and forth the distance of three miles, for several weeks.

Soon after this he began a course of study in preparation for the ministry. He made his home with a relative at Sharon, Connecticut, and recited Latin and Greek to Rev. Clarence S. Brownell. "He used to tell his children", says Miss Guernsey, "that he rose at five o'clock, made his fire and then studied. The instruction was partly paid for by work at twenty five cents a day, and Mr. Brownell told him that he might settle the balance by helping a boy of his some day. (Years afterwards Mr. Guernsey came from his office in Dubuque one day to tell of his gladness by being able to redeem this pledge, when claimed by one of Mr. Brownell's boys). This preparatory work lasted about two years."

In 1842 at the age of 20 he entered the Western Reserve College (making the journey by the Erie Canal) and was there for two years. It need not be said that here also he "worked his way"; and it is reported that "one year he had only eight dollars in money most of which went for postage at twenty five cents a letter."

From 1842 to 1847 Mr. Guernsey studied at Yale, both in the College and in the Divinity School.

Shortly after his graduation at Yale he was married to Miss Sarah L. Whittlesey of New Haven. She died in 1855.

He was ordained as pastor over the Bethesda church of Charlestown, Massachusetts, June 10, 1847, holding this pastorate until April 21, 1849. This church was a new enterprise. Services were held in a hall which became too

small for the congregation; and before Mr. Guernsey left the Sunday school numbered two hundred.

October 8, 1849 he was called to the church at Derby, Conn., and remained in service there until August 22, 1852. For a few months Mr. Guernsey supplied the old historic church at Saybrook; and then turned his face toward the setting sun.

June 20, 1853 he made his first appearance in the pulpit at Dubuque, following Dr. J. C. Holbrook, who, after a thirteen years pastorate was making trial of a pastorate and an editorship in Chicago. Mr. Guernsey was installed over the Dubuque church December 2nd of this year 1853. The pastorate was short. It was not an easy matter to follow Dr. Holbrook; and Dr. Holbrook was not fully through at Dubuque, as subsequent events made plain. The handbook of the Dubuque church has the following:

"The church unanimously requested him (Mr. Guernsey) to recall his resignation, but after a brief hesitation, he was constrained by impaired health, combined with other circumstances, to adhere to his purpose. He was dismissed by Council October 12, 1855.

Returning to the East, after a little season of rest, he supplied the church at Woodbridge, Connecticut, from the early summer of 1856 to September of 1857.

August 9, 1856, he was married to Elizabeth Eaton, of Farmingham, Massachusetts. One of Mrs. Guernsey's brothers was Dr. Samuel Eaton, pastor of Lancaster, Wisconsin, for over forty years, the father of Pres. Edward Eaton of Deloit

College. I have known the Eaton family for the past sixty years and more.)

But this trip East was only for recuperation. Mr. Guernsey had been West two years, and this was to be his home.

For a dozen years now, Julius A. Reed had been Home Missionary Superintendent, having in charge the home missionary operations of the state. But he had now resigned to accept a position in Iowa College.

In casting about for a suitable man to succeed Mr. Reed, the officers of the Society at New York had fastened upon Mr. Guernsey. I do not know who discovered him, but somebody did, and he received the appointment from the New York office in September of this year 1857. The official announcement was made in the Home Missionary for July 1858.

"Rev. Julius A. Reed, who has labored with great fidelity and efficiency, during the last twelve years, as the Society's Agent for Iowa, has resigned his office, to enter another important and kindred sphere of labor. The Committee are happy to state that the vacancy has been filled by the appointment of Rev. Jesse Guernsey, recently pastor of the Congregational church in Dubuque. He entered upon his labors in October last, and has met a cordial welcome from the friends of Home Missions, in both denominations throughout the state."

So, once more, Mr. Guernsey was back in Iowa, and at Dubuque, and this was his home until the day of his death fourteen years later.

He began his work as Superintendent in October of this year 1857.

Shortly after his return to Iowa (See report published 1858) Mr. Guernsey writes:

"When I entered the service of the Society in October, I had been absent from this state about sixteen months. What I had seen and known of Western character and enterprise, prepared me to expect great changes even in that brief period. But my expectations were so far below the reality, that it seems to me I have never till now had any thing like a just conception of the rapidity with which the almost boundless resources of this new land are being developed. I go to the towns and villages with which I have heretofore been familiar, and as I look around me, can scarcely realize where I am. New streets, new buildings, and new faces, in some instances more numerous and prominent than the old ones, give an appearance of strangeness and novelty to the whole. I traverse the country by roads, that, a few months ago, led through unbroken, unfenced, uninhabited prairie, for miles together, and find them bordered on either hand, for long distances, by cultivated farms, and made cheerful by dwellings that can scarcely be said any longer to be few or far between. These dwellings are, some of them, many miles from any sanctuary, and their occupants are living in almost entire destitution of the means of grace. Among them are not a few to whom the tones of the Sabbath bell would have more of music and gladness than any other sound of earth. How long must it be, ere they shall hear them? The progress here religiously, may not be as great and rapid as in other directions; but it is

certainly very decided and marked. Churches have sprung up, full of hope and promise, where they were not thought of, a year and a half ago. Those that then found it difficult to raise even half of a Home Missionary's salary, have, in several instances, within the limited circle of my personal acquaintance, become self-supporting. One of this number has recently invited a brother in the ministry to the pastoral office, with a salary of one thousand dollars per annum.

The self-denial and liberality of our churches, particularly our missionary churches, is being subjected just now to a somewhat severe test. They know what that the resources of the Society to which they owe so much, have been so affected by the financial condition of the country, that they must expect less than heretofore from that source, rather than more. They have been aided, somewhat, in prosperous times, by the subscriptions of irreligious men in the communities where they are located. These subscriptions are failing them now; for such men almost always begin the work of retrenchment with their religious and charitable contributions. Nothing else can be expected of them. The consequence of this condition of things, is, that the members of our churches, many of whom felt that they were doing all they possible could before, find themselves under the necessity of a large self-sacrifice, in order to meet the increased demands made upon them for the support of the Gospel. Their love of Christ and his Church is proving equal, I think, to the emergency. With but one, or possibly two, exceptions,

the churches whose applications for missionary aid I have forwarded, have pledged as much as heretofore, towards the support of their ministers, and quite a number of them have largely advanced upon their former subscriptions. It requires some extra faith and courage at such a time as this, for a church hitherto dependent, voluntarily to relinquish accustomed aid. It will, however, be done, I hope, in several instances. The pastor of a church by which it has been done, says: "We are less able to get along without aid, than we were a year or two years ago. But others are worse off than we. My people will not be able to raise the customary salary, but I can piece it out if I have my health." In the same spirit, another missionary for whose support aid had been asked to the amount of \$150, on becoming acquainted with the embarrassed condition of the Society's treasury, said, he could not consent to receive more than half that amount. If Christians generally in our land had as much of the spirit of self-denial as our home missionaries, the treasuries of all our benevolent societies would speedily be replenished and overflowing. While they are destined to suffer much from the present condition of things, a benefit will accrue to many of their churches, from being taught how much they can do, with the necessity laid upon them for doing, than they have supposed.

There are indications, moreover, that this season of pecuniary necessity and self-denial is to be a season of peculiar and abundant spiritual blessing to the churches. The expectation of the special presence of the Holy Spirit

in the conversion of sinners is general among them, and has already begun to be realized. This is, perhaps, in a large measure, the result of the providential check, that infinite wisdom and mercy has interposed to the tide of worldliness, that almost threatened to sweep our churches from their very foundations. During the present week, I have had three applications from as many points in different directions, to aid in conducting a series of religious meetings, where the present indications seem to call for extra effort. I hope to comply with, at least, one of them."

In the Home Missionary for August 1858 Mr. Guernsey gives an account of an evangelists tour which is as follows:

"Our churches have, nearly all of them, been greatly revived and quickened. Some of them have been strengthened by the almost daily addition to them of such as shall be saved. It has been a delightful feature in my experience, as your Agent, to mingle in scenes such as naught but the Divine presence and power can ever create, and day by day to proclaim Christ in the great congregation, and from house to house, to men eager to hear and earnestly asking what they must do to be saved. The only hindrance to the fullest enjoyment of these scenes has been, an ever present and oppressive consciousness that the labors I was performing were needed at many other points as much, and were as earnestly desired, as at the places to which they were devoted. But a few of the many calls made upon me for help have been met. I spent two weeks at Leclaire, preaching daily and performing such other labors as promised to be

useful. Again, I was in Dubuque, and preached every evening for eight days. The work of the Lord in that city has been truly wonderful and glorious. It was my inexpressible joy and privilege while there, to see several for whose spiritual welfare I had been deeply concerned in other days, brought hopefully to Christ and his cross. The subjects of the revival include persons of every age and condition. Many of them are heads of families, and some of them quite advanced in life. I have spent some time in revival labors at two other points, namely, Iowa City, and Durant, and I go, today, to engage in similar labors at Wilton. I have preached during the quarter forty times, and attended and taken part in perhaps as many or more services in which there was no preaching.

One, at least, of our railroads seems to be a sort of Auxiliary Home Missionary Society. Not only do its directors accord to missionaries in its neighborhood the privilege of riding at half fare, but its depot buildings, along the whole line, are used, or have been, as places for holding religious services on the Sabbath. The road referred to, is the Mississippi and Missouri Railroad. I preached, a few weeks ago, to a crowded and understanding audiences, in the passenger room of the depot at West Liberty, with a flour barrel mounted by a cheese box for a pulpit. Your missionary there, Rev. C. S. Beach, has been hard at work, and seems to be laying the right foundations, broadly and surely. He has managed to secure, during the first year, a small parsonage and a small chapel, which will be ready for occupancy in a few weeks."

A little later, November '58, Mr. Guernsey refers again to some of the experiences of this evangelists tour. He writes:

"It was my happy privilege to spend the first month of the quarter just closed, for the most part in revival labors, and amid revival scenes. At W.--, I was particularly interested in the case of a man who had once been a professor of religion, but was now, and had been for several years, an avowed sceptic. He became somewhat disturbed and restless, under the influence of the truth, and finally requested the prayers of Christians, that if he was in error he might be led to see his wrong and renounce it. A day or two after this, he invited me to his home, and I engaged with him in religious conversation. He began at once to suggest the doubts and difficulties he felt in relation to the verity and divine authority of the Scriptures. Instead of trying to remove those, I directed his attention to truths about which he had no question. "You believe," said I, "that there is a God, and that you and your family are dependent every hour upon his bounty and mercy"? "Yes", he replied, "I believe that." "Then is it not reasonable," I inquired, "whether the Bible be true or not, that you erect a household altar, at which daily acknowledgment and thanksgiving shall be made to him for the good you have received, and daily prayer offered for the blessings you need"? "It did seem reasonable", he said, but "He had never thought of the matter in this light before." "If it is reasonable," I urged, "why not,

as a man who professes to be governed by reason's voice, do it, and do it without delay"? A day or two afterwards, another minister spent a little time with him, and conversed with him in a similar strain. The result was, that he commenced praying in his family. No sooner had he done this, than it was evident that he had begun a new life. He came into our meetings, and told us of an experience which he could not but recognize as the experience of a soul reconciled with God. We heard no more about doubts and objections, but only of live to Christ, and trust in the merits of his atoning blood."

Mr. Guernsey was a confirmed optimist, and allowed others to do the whining; but now and then he was obliged to report untoward conditions, difficulties in the way, the hardships of the home missionary service.

In April of 1859 reporting "Hard Times" he writes:

"The quarter which has just closed has been one of peculiar trial to the missionaries and missionary churches on this field. If it were ever justifiable for men engaged in a holy cause to give way to discouragements, they might have been excused for doing it.

When the crisis of eighteen hundred and fifty seven came, prostrating business, defeating enterprises, and shattering fortunes deemed reliable and safe, as by a single blow, we all trembled for the consequences to the new and feeble churches scattered over our prairies and along our rivers, that, we ask in means, but strong in hope, were struggling toward independence. The result proved that our fears were groundless. Cheered by the ready self-denial

and noble courage of ministers, who were as ready to share their adversity as they had been to rejoice in their prosperity, they met the emergency, and with rare exceptions contributed as much, in many instances more than before for the support of the Gospel. When this had been done, we hoped and believed that the chief embarrassment, so far as our churches and missionaries were concerned, was over. The future seemed full of promise. True, in common with other portions of the West, our communities were more or less burdened with debt; but "another crop", such as our soil can ordinarily be relied upon to produce, it was believed, would enable to throw that off; and then would come financial ease and a healthy prosperity. But "another crop" is still in the future. The spring did not open suspiciously, constant rains and overflowing streams delayed the labor of the husbandman long and discouragingly; but as the summer opened, the grain fields came forward with unwonted rapidity, and were soon covered with a growth whose luxuriance and vigor promised an abundant harvest. When they were almost ready for the reaper, and the farmers were beginning to ask where they should find room to store the treasures so soon to be gathered, there came suddenly and mysteriously a blight, which in the space of a few short days rendered thousands of acres utterly worthless, made unmarketable the little that was deemed worth the labor of harvesting. Hundreds of farmers did not get, in value, the amount of the seed they had sown, and scarcely any have realized enough from their summer's toil, to pay for the help they had found it necessary to employ.

This failure of the crops, complete and almost universal as it has been, was a more severe blow to the business enterprise of this portion of the land, has occasioned more mercantile failures and sheriff's sales, defeated more hopes and ruined more fortunes, than the recent monetary panic alone could have ever done. The springy enterprise and courage of the West would have boldly and successfully met a general commercial crash, coming by itself; but such a crash immediately followed by the greater calamity involved in the failure of such time and harvest has overwhelmed thousands in almost hopeless indebtedness, and embarrassment.

The effect of all this is most serious, of course, upon our missionaries and churches. The people have nothing to sell, and consequently have no money to contribute for the support of the Gospel. It is with the greatest difficulty that they can secure enough to pay their taxes. Many of them, who have ordinarily been deemed "well off", are unable now to provide themselves with sugar, and other necessary groceries for their tables. Not a few have no clothing suitable to appear in at church, and have neither money nor credit with which to buy them. If their granaries had been full and overflowing, as they were a year ago, they could have done much to meet the want of the minister and his family, even though money were as entirely wanting as now. As it is, they have in many instances been entirely unable to fulfill their pledges for the support of the Gospel, in any other way than by giving promissory notes; so that your missionaries have had no other dependence than the limited appropriations of your Society in a great number of

instances. It was to be expected, of course, that in making new applications, larger instead of smaller appropriations than heretofore would be deemed necessary. With few exceptions, however, this has not been the case. Now and then, less has been asked than was granted a year ago; but generally the amount has been the same. If it is asked, how a result so favorable has been secured? The answer is, that the people have made new subscriptions on the basis of their trust in future resources; rather than on the strength of any means they now possess; and when these subscriptions have fallen below those of the previous year, as they have very commonly done, your missionaries with characteristic magnanimity and self denial, have consented to a corresponding reduction of their salary, rather than make increased demands upon your treasury.

With so much of their last year's salaries unpaid, and with little hope of realizing much from the present year's subscriptions until after another harvest, they are many of them, in peculiarly straitened circumstances. Missionaries' boxes and barrels, are always welcome and always needed; but they are doubly welcome now; and were almost never needed so much."

Commenting on this report the Secretaries say:

"It should be stated here that the friends of the Society have, very generally, appreciated the condition of the missionaries, and have made prompt efforts to meet their wants. At no time, probably, since the formation of the Society has a larger number of boxes been sent to the West than during the present season.

The prospect is--if the Society's patrons contribute to its Treasury as liberally as we trust they will--that the wants of the churches will be met, and, hereafter, the comfort of the missionaries, in a good degree, secured."

His annual report to the Society (July '59) was in the same strain. But in it he praises the faith and pluckiness of the Iowa people in the midst of their hardships:

"It is probable that no portion of the country has felt the pressure of the times more severely during the past twelve months than Iowa. Ministers and people have suffered together; and have in many instances exhibited a fortitude and generosity worthy of imitation. Nothing else than the revivals with which the churches have been blessed could have begotten a spirit of self denial adequate to such an emergency. I think that no similar number of Christians anywhere give more according to their means, or give more conscientiously, or with more willing hearts, than do the members of the churches planted by the American Home Missionary Society in Iowa."

After the harvest of 1859 (See February '60) conditions were a little better--indeed a good deal better--but still the burdens of the people were heavy. They had not yet recovered from the pressure of the hard times.

"The summer's harvest has been gathered. It was not as bountiful as was anticipated. Nevertheless full average crops have been realized. Instead of coming to the threshold of winter as they did a year ago without grain or flour for their families, our farmers, for weeks, have richly

freighted every "eastern train" and every boat "bound down" with the fruits of their husbandry, and will continue to do their part toward replenishing the grain markets of the East for weeks to come. Neither will they "sell themselves short", as they were compelled to last year, in order to do it. Whatever else of luxury or comfort may be missed in their homes, the never failing wheaten loaf will surely be there. Nevertheless, the 'hard times', are not over yet. The pressure, if not as severe as ever, is certainly severe enough. It could not be otherwise. At the opening of the 'grain season' prices ruled low. Wheat brought only from forty to forty five cents per bushel, and oats only from fifteen to twenty. At these prices many were compelled to part with the products of their summer's toil. The importunity of creditors and the pressure of their own wants, would not permit the few weeks' delay which, as the result has proved, would have given them an improved market. But the highest prices even would not have given to our people complete relief from their pecuniary embarrassments. They were largely in debt for homes and farms that as yet had scarcely begun to yield any return for the outlay made upon them. The loss of their harvest for two successive years made it impossible for them to pay the interest upon their indebtedness. Their taxes have, in multitudes of instances, been allowed to go unpaid from the commencement of the crisis until now. Their wardrobes have been unreplenished, and not only the conveniences but the essentials of comfortable housekeeping have been dispensed with. In almost every

direction they are in arrears; so that now they have only the ordinary demands of the season to meet; but also the put off demands of the two past seasons. The most that our agricultural communities can hope for, as the result of the last summer's harvest, is to pay up their back interest, and make the purchases indispensable to the comfort of their families and to the successful prosecution of their business. This, it may be hoped, will suffice to keep their property from the sheriff's hammer; and one or two seasons more of successful husbandry will bring them out of their embarrassments. Business matters are assuming a more hopeful aspect, and all see, or think they see, only brightness in the future. But it is still obvious, from the facts I have stated, that our missionary churches have before them at least one year more of severe pecuniary struggles. Few of them, I fear, will be able to make much advance upon their past pledges as present, and some of them may find it impossible to raise as much even as they have done heretofore. I think, however, that the tide has turned; and that when the current of prosperity shall have attained to even ordinary fullness, there will begin to be a rapid decrease in the drafts which our churches are making upon the Society's treasury.

Notwithstanding pecuniary embarrassments, the general missionary work in our state is and has been constantly and decidedly on the advance. Churches are springing up here and there, and many of the destitutions over which we mourned two years ago are now supplied. The great changes

that a brief period has sufficed to make in this respect were forcibly pressed upon my attention in connection with an Associational meeting held at Asa, in Mitchell Co., on the twentieth of October. Five years ago the extensive region now included in the Mitchell Association, embracing some six or seven counties, was for the most part, so far as preaching the Gospel was concerned, "an unexplored region." There were then not more than one or two points at which the population was sufficiently numerous to warrant the location of the missionary among them, even if the men could have been found who would have volunteered to meet the hardships and privations of so new and remote a region. Now, these counties embrace several beautiful and flourishing villages, with a population of from one to two thousand each. In these places, and in several others not yet so large, missionaries have been located and churches organized. As I passed from town to town in this region, and remembered how lately I had heard it described as an almost unbroken wilderness, I could scarcely believe my own eyes.

In the summer of 1854 a relative of mine went to what is now St. Charles, in Floyd Co., for the purpose of engaging in business. He found there three or four dwellings of the rudest sort; and not being accustomed to what is sometimes styled here "the rough and ready style of life", he soon left in disgust, for the abodes of civilization. Now, instead of the three or four mud cabins of 1854, there is a town of 1500 to 2000 inhabitants, with dwellings al-

most uniformly neat and tasteful, with large and substantial business houses, with a hotel which would be spacious and creditable in a third class Eastern city, such as New Haven, Hartford or Springfield, with broad and well laid streets, with a large and substantially enclosed public square, and, last but not least, with a promising church organization under the care of a young and gifted missionary of the American Home Missionary Society.

The changes which a few years have wrought at this point, correspond in character and extent with those wrought elsewhere in the same neighborhood. At Osage, when the meeting above referred to was held, the visitor would have found little more than a naked prairie, four years ago. Now, with a population of one thousand or more, it has among its public buildings a good substantial brick edifice belonging to the Congregationalists, and a school house that, in respect to taste and adaptation to its use, would shame those of many an Eastern town of larger size. It spoke well, I thought, for the character of the people, that all the exercises of the Association were largely attended by them, and every preaching service called out a full congregation.

The meeting, which included the Garnavillo as well as the Mitchell Association, was one of much interest. Several practical questions were vigorously discussed, and, I think, with great profit. Among them were these: "What is our duty in regard to the supply of outposts?" "What is the best mode of operation in the matter of securing meeting houses?" Besides verbal discussions on these and other

subjects, there was a carefully prepared exegesis, and also a dissertation on the "diaconate." Each evening from Thursday until the following Sabbath, was devoted to public worship in connection with preaching; and the congregations seemed peculiarly attentive and were evidently impressed by the word. There were nine ministers from abroad besides myself, and as many delegates of churches. I can hardly refrain from expressing the conviction which I deeply felt during this meeting that Northern Iowa is favored, in the qualifications of mind and character that distinguish its pioneer ministers. They have clear heads, warm hearts, and large souls, and would make their mark for good anywhere. Their power will certainly not fail to be beneficently felt in the field of secular attractiveness and promise that they are called cultivate.

Among those in attendance upon the Associational meeting from abroad, was a delegate from a small church some twenty miles east of Osage, with his wife and daughter. (This was Deacon St. John of Riceville). They came with an ox team; and though the journey by this means of conveyance was a slow and hard one, they seem to feel abundantly paid for having made it. They were hungry, they said, from long fasting; and had come to enjoy the feast of fat long fasting; and had come to enjoy the feast of fat things that they had found in store for them at Osage. They were originally from Delaware Co., N. Y. whence they came two years ago, and settled down in the midst of a wild but beautiful prairie in Howard County. Here they

have established a Sabbath school and organized a church, whose meetings are held in their own house. Their service has been regularly held every Sabbath from their first coming, though they have been favored with the presence of a christian minister at very rare and irregular intervals. They have found profit to themselves and extended a good influence upon those around them through what used in New England to be called 'Deacons Meetings.' They are laying a foundation upon which the future will see a noble and enduring superstructure. They are sowing seed, from which their children and children's children shall reap a harvest at once bountiful and precious. Would that every christian immigrant who finds a home far away from the privileges and influence of the sanctuary would "go and do likewise"!

In his annual survey for 1860 the Superintendent reports twelve churches organized, four houses of worship erected, and twenty churches blessed with revivals. "In pecuniary matters", says the Superintendent, "the past year has been one of extraordinary trial to the churches of this state. Owing to the financial disasters of 1857, and the partial failure of the harvests in the two years following, all religious enterprises have been embarrassed. Several congregations which had attained independence have been compelled to throw themselves again upon the care of the Society. About half of the churches assisted have, with great difficulty, held their ground. This has a discouraging aspect; but all who are acquainted with the condition of the people, and are able to appreciate the effort, self

denial, and generous sacrifice it has cost them to do what they have done, will be cheered, rather than disappointed, in view of these facts, and will find in them ground for encouragement in regard to the future."

Whenever he could Mr. Guernsey struck a jubilant note. In the spring of the year 1861 (See February '61) he reports the bountiful harvests of the past season, and an era of great prosperity.

"You have heard, long ere this, from many and various sources, of the unprecedented material prosperity which the past season has brought to Iowa, in common with the whole region included in the valley of the Upper Mississippi. Our prairies never groined beneath such a burden of wealth, nor waved with such a golden glory, as previous to the last autumn's harvest. The granaries of our people never overflowed so boundlessly as since that harvest began to be gathered in. Every kernel of all the seed that was sown has yielded its full return. Every furrow which the husbandman's plow has turned has contributed in generous measure to the glad abundance that has filled the land; and every blow that the hand of toil has struck, has been doubly rewarded. The annual thanksgiving festival was felt to have a significance, in Iowa, that it never had before. The number was not small, we may hope, or believe, who not only kept the feast, but with truly grateful hearts kept it unto the Lord.

As the result of God's great goodness to us, through nature's bounty, the clouds that had gathered darkly over

the earthly prospects of thousands of families, have been broken and scattered. Mortgages that threatened the utter ruin of those who had executed them have been lifted; homesteads that have been given up and kept over as lost, have been redeemed. The gloom that for many long months filled the hearts and overshadowed the faces of our people, has given place to cheerfulness and hope.

All this has not been without its effect upon our churches. The great mass of them are pecuniarily weak still, and of course largely dependent upon missionary aid; but the retrograde movement, necessitated by the calamities that have fallen so heavily upon our people during the past three years, is at an end. It may be reasonably expected that from this time they will, as a whole, make a steady and appreciable progress toward the point of self support, unless the "panic" that is now agitating the country, should prove more permanent, and more universally calamitous in its effects than most of us are at present disposed to believe.

It must not be supposed, however, that the immediate change for the better is to be a great and striking one. Those who have read the glowing descriptions of our harvests which have been sent abroad, must not jump to the conclusion, as many of them, doubtless, are in danger of doing, that our religious enterprises will at once be placed upon an almost independent footing; and that the calls of christian benevolence among us will be comparatively slight and easily met. We pray them to remember what months of calamity and wrecking ruin preceded this season of plenty.

Let them remember the hundreds in our churches, to whom the returning sun of prosperity came too late to save them from the desolating power of the storm; the hundreds whose property has been sacrificed by thousands, and to the uttermost farthing, to meet demands that in ordinary circumstances would have been easily canceled. Let them remember how other hundreds have only been able to purchase exemption from the sheriff's grasp during another year, by paying with the generous proceeds of their summer's toil, the interest which has accumulated upon them during these years of misfortune, and possibly a mere fraction of their original indebtedness. Let them remember the thousands of dollars of delinquent taxes that the necessities of our people have compelled them hitherto to leave unpaid, whose payment, together with the additional twenty five percent required as the penalty of delinquency, can be delayed no longer without the heaviest sacrifices. Let them remember the numberless expenditures required by personal and household comfort--for the protection of property, and the successful prosecution of business, which have been deferred from month to month, and year to year, from utter lack of means, until it has become a matter not of ordinary necessity merely, but almost of life and death, that they should now be made. No one with any approach to a just conception of what our condition as a people has been, will need to be told that the harvests of no single year, however rich and bounteous, are adequate to lift us completely out of the depths of embarrassment and difficulty in which we have been struggling so long. The contributions of our churches for the

support of the Gospel must still be made from very limited resources, and amid the necessities of the most pressing and careful economy. They can do more now than they could a year ago; and if Providence continues to smile on them, they will be able to do more a year hence than they can now, but their progress must be by short and not rapid marches.

It has been fortunate for the Society's missionaries that this year of abundance, and the exhausted condition of the Society's treasury, in consequence of which their remittances have been so sadly delayed, are contemporaneous. Had the Society been so far behind in the redemption of its pledges one year ago as now, a measure of destitution and suffering almost frightful to contemplate would have been the consequence. Even now the non-appearance of the long expected and always welcome fruits, is casting deepening shadows over the brightness of many a missionary home, and drawing deepening lines of care across the brow of many a faithful laborer in the Master's vineyard. There is bread enough and to spare. None of our brethren are suffering for the lack of such things as our soil has so abundantly produced. But many of them are without a dollar with which to provide other necessities for the table; and the winter's cold has found not a few, together with their wives and little ones, unprovided with winter clothing. They must shiver around the household hearth, and breast the sweeping blasts of the prairies, in the garments of summer, until the long delayed means of relief arrive.

An excellent brother who has grown old in the missionary

service, wrote me, a few weeks ago, to say that he had only his summer clothing to wear, and asking if I had at my disposal any clothing with which to supply his need. There was no word of complaint--no breath of conscious hardship. He concluded by saying: "If you have nothing, let this be as though it had not been written." Yesterday I received a letter from the wife of one of our younger brethren, in which she says: "When you were with us, you mentioned that sometimes articles of clothing were left with you for disposal among the families of lone missionaries. We have been hoping for some time to receive a draft from the Society in New York, but the state of the treasury is such that it may be delayed much longer, and as Mr.--is really suffering for winter clothing, it has occurred to me that you might possibly have on hand some articles which you could send him. He is reduced to his last pair of pants, which are very thin and already patched in several places. He is obliged to wear his delaine study gown to do all his outdoor work and errands about town; for his old working coat has been mended till but little of the original is to be seen, and lately it has quite given out. He has but one vest, and that a second hand one, much worn. If you have anything that you could spare that will meet his need, please forward to--by express. I think we shall be able, with a little effort, to pay the express charges ourselves."

This is but a sample of a large number of communications, such as you are doubtless almost daily receiving. It will

not be long, I hope, ere the churches will respond to your recent appeals with a liberality that will enable you to send to our waiting brethren their wonted means of support.

One of the earliest results of returning prosperity in our state, is seen in the comparatively large number of church edifices that have been commenced during the past season. Several of these have been recently completed. I have attended the dedication of three of them during the last quarter.

The first was at Stacyville, on Friday the twenty second of September. Stacyville is a village some four years old, located in Mitchell county, on the banks of a branch of the Cedar River, and is within some three miles, I think, of the Minnesota line. Contemporaneously with the settlement of the place, Rev. W. L. Coleman, a faithful and much esteemed missionary of the Society, commenced his labors there. From the beginning he has been surrounded by a choice band of christian men and women, who have never ceased to encourage and aid and sustain him by their fellowship in prayer, and sympathy and labor. Nearly a year ago, while the embarrassments of the hard times were still upon them in their fullest measure, they resolved to undertake the erection of a sanctuary. They made the resolution, not in the confidence inspired by the possession of apparent means with which to do the work, but in the confidence of faith. With no money, or almost none, at command, they went forward, each man contributing such things as he had; and as the work progressed, the obstacles that at times had seemed almost insurmountable, were removed; until in due time they

had the satisfaction of seeing the object of their desires and prayers accomplished. The day of dedication, with its subdued yet overflowing gladness, will long be had in remembrance by all who shared in its services. The pastor gave a brief account of the inception and history of the enterprise, the burden of which was, "Hitherto the Lord hath helped us."

Having had occasion, some months before, to write to Mr. Henry S. Haven of New London, Conn., a note of acknowledgement for a set of communion furniture which he had presented to the Stacyville church, Mr. Coleman mailed with it a copy of the minutes of the General Association of Iowa. From these minutes it appeared that the little church at Stacyville had contributed \$30 the previous year for benevolent purposes. This attracted Mr. Haven's notice, and he addressed a letter to Mr. C., in which he commended their liberality in contributing so much out of their deep poverty, and as an encouragement to them, placed at his disposal for their benefit \$30. Of all this they were now informed for the first time. This money had been expended in the completion of the church. The day before the dedication, and just in time to enable the pastor to announce, as he was very anxious to do, that the house was free from debt, a draft arrived from the American Congregational Union, for one hundred and fifty dollars. In a postscript to the note accompanying this draft, the treasurer of the Union said: "It may interest your people to know, that the money we send you is the contribution of Deacon Henry S. Have, of

New London, Conn." When this was read to the congregation, in connection with the mention made of their previous indebtedness to Mr. Haven, there seemed scarcely a dry eye in the house. As I witnessed the gratitude uttered through every eye and countenance in that assembly, I almost envied the man whose generous beneficence enabled him to secure so warm and permanent a place in the hearts of these people, separated from him by hundreds of miles, and whom he had never seen. The name of Henry F. Haven will live in Stacyville, long after he and those by whom, with his aid, this new and tasteful sanctuary has been reared, shall have met and communed with each other face to face, before their Father's throne.

The Tuesday following the dedication of the church at Stacyville, I attended that of one recently completed at Osage, some twelve miles distant. This is a substantial brick edifice, nicely finished and furnished, costing, I think, not far from twenty five hundred dollars. It has been erected mainly through the liberality and enterprise of two gentlemen, who are neither of them members of the church. In their judgment a community without a sanctuary was not likely to be one in which it would be desirable to live. They recognized the house of God as indispensable among the moral forces that tend to conserve the best interest of society. They preferred for themselves and for their children a life under its shadow and amid its influences to one in whose experiences and moulding it had no part. Is not theirs the true wisdom in this matter? Does not

Csage and its neighborhood offer at once a safer and more inviting home to families coming to our new state, with this pleasant church edifice standing there, with its spire pointing heavenward, than it ever could have done without it?

On the last Sabbath in October I preached at the dedication of a new and commodious sanctuary erected in McGregor. Five years ago this place was commonly spoken of as one of the wickedest and most God forsaken in all the West. A little more than four years ago, a church was organized there, and a few months later, our lamented young brother, Joseph Bloomer, commenced his labors there as a missionary of your Society. As you will doubtless remember, he had not labored long, ere his Master had need of him, for a higher service, and we were called to mourn because "we should see his face no more." The work which he commenced has gone steadily forward, until now we have at McGregor one of our most promising and vigorous self sustaining churches; and a moral change has come over the aspect of the community so striking as not to escape the notice of the most casual observer. The house of worship they have erected is substantial, and of brick. Its cost has been not far from \$3000, which, with the exception of \$500 borrowed from the Congregational Union, has been raised in McGregor. It seats comfortably about 300 persons, and is well filled every Sabbath. Rev. H. G. McArthur, who has been their minister for a year and a half, and has labored very efficiently and happily in that capacity, has been compelled to retire (only temporarily it is hoped) from the work of

the ministry, and Rev. Mr. Sloan, recently from Illinois, occupies his place. We hope much from the influence of this church, not only in McGregor, but throughout the extensive region west of it, to which it sustains the relation of a market town.

Many of our churches, both self sustaining and missionary are endeavoring to realize the idea, so happily set forth not long since in The Home Missionary, of Every Church a Band of Missionaries. With most of them the effort, as yet, is but an experiment, but it is an experiment that faithfully and truly tried must succeed. It was a happy thought to call attention to strikingly to this matter, and suggest in definite outline, a plan, in accordance with which every church might at once enter upon the work. I anticipate a largely increased efficiency as the result.

I have traveled in the service of the Society, during the last quarter, fourteen hundred miles--eleven hundred by steamboat and railroad; two hundred and twenty by private conveyance, and eighty by stage. I have visited twenty two missionaries and more than as many missionary fields, located at various points, from the extreme northern to the extreme southern portion of the state, and from the Mississippi river to a meridian from one hundred to one hundred and fifty miles west of the town.

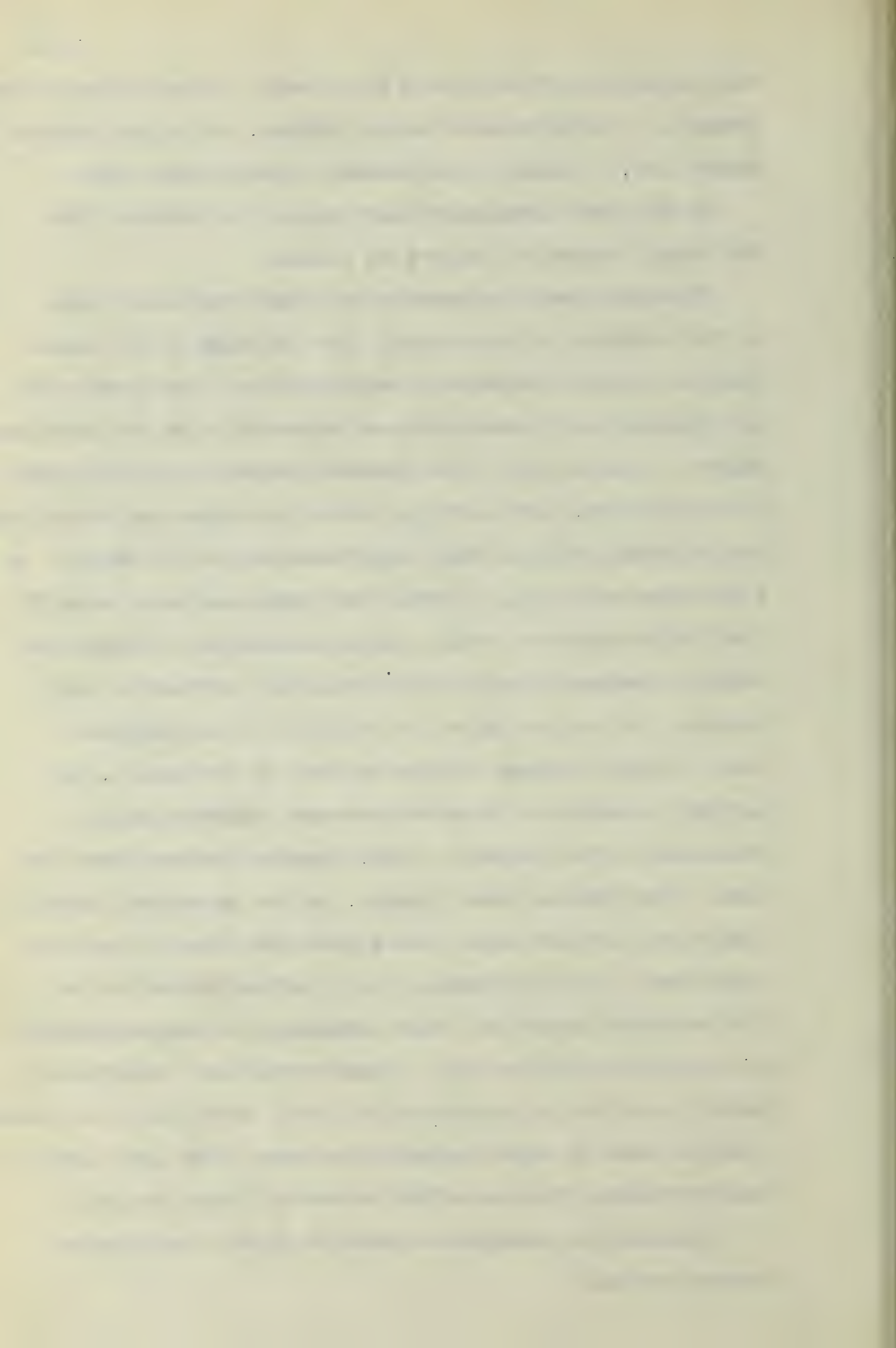
I have preached at the dedication of three houses of worship; attended the meetings of two ecclesiastical bodies, and participated in the proceedings of a council for

the ordination of Rev. James B. Gilbert, a missionary of the Society. I have preached every Sabbath, during the quarter, except one, I believe, and several times on week days."

Of the home missionary year closing in March of 1862 the annual report is in part as follows:

"The past year has been one of great pecuniary trial to the churches of this state. The blockade to the Mississippi, and the consequent destruction of that portion of her business and trade which was dependent upon the southern market, together with other causes connected with the state of the country, have left the almost boundless wealth of her agricultural products well nigh valueless on her hands. In this state of things, it would not have been surprising if the little churches, with a large percentage of their most reliable members absent, in the military service of the country, had fallen below the standard of the previous year in their pledges for the support of the Gospel, and had felt constrained to make increased drafts upon the resources of the Society. This, however, has not been the case. The churches have pledged, in the aggregate, about \$200 more, and have asked about \$300 less than in the previous year. In many cases a still further reduction in the Society's grants has been necessary, in consequence of the inadequacy of its fund. These reductions have fallen heavily upon the missionaries and their households, and have involved them in embarrassments and cares that have more or less detracted from the effectiveness of their labors."

Pleading the prospective needs of Iowa, the Superintendent writes:



"The close of the war, whenever it shall come, will bring back to our state a portion at least of the twenty thousand men who have gone out from us to bear an honorable part in the struggle for national existence. Some of them will come to us bearing scars of many a battle, and some, it is to be feared, will bring the moral scars that have been received from the corrupting associations of the camp. Who can measure the importance to them, and to those among whom they are to dwell, of surrounding them, on their return, with the purifying and saving influences of the Gospel? With them will come multitudes of others, who by their connection with the army having broken up their business relations and social ties, will find their way from the fields of bloody strife to the land of beautiful freshness and undeveloped wealth. Here they will make homes for themselves and their children. It is a momentous question whether those homes shall be sanctified through a faithfully preached Gospel, and those children grow up in the familiarity with the sanctuary and its lesson."

The war of course interfered greatly with the development of the state, but still people were coming in. Railroads were slowly feeling their way across the state, new settlements were forming, new churches being organized, and the work of Superintendents had become too large and heavy and scattered for any one man, especially as still the travel must be mostly by stage coach and carriage. So this year the field was divided, Julius A. Reed coming back from the College, taking the southern half of the state,

with residence at Davenport (His residence ought to have been at Ottumwa or Des Moines.) The announcement of Mr. Reed's return to the Home Missionary work is as follows: (See Home Missionary February '63):

"The development of the Home Missionary work in this large and growing state has created a demand for an amount of labor that no single Agent could supply. It has become necessary, therefore, to divide the field; and to look out a collaborer for our friend who, now for more than five years, has so ably and faithfully fulfilled the duties of this important trust. We take pleasure in announcing to those interested in Home Missions, that the Executive Committee have appointed to the new Agency in southern Iowa, Rev. Julius A. Reed, already well known to them for years of efficient service in the same work. Rev. Mr. Reed brings to his task a large acquaintance with the churches and ministers of his state, the fruits of a ripe experience, and the confidence of his brethren. We most heartily and affectionately bid him God speed!

Rev. Mr. Reed will reside at Davenport."

In the annual report for this year (1863) is a paragraph referring to the volunteers of Iowa, which is as follows:

"No report of the condition and prospects of the Home Missionary work in Iowa, would do justice either to the Society or to the churches and ministry of the state, if it omitted to note the voluntary burdens and sacrifices for which the war has furnished an occasion. The twenty thou-

sand volunteers, reported last year from Iowa, have since been increased to fifty thousand. They are the flower of her youth; and their absence is felt in every hamlet and on every prairie; but nowhere more than in the young and feeble missionary churches and the households of their congregations. The strength of many of these churches is, for the time, seriously impaired. They have contributed their best strength to the country. Let us believe that these precious offerings are recorded on high; and that the churches shall find, in the result, that they have gained rather than lost, by this their readiness to lose, for God and their country."

Again Mr. Guernsey speaks of the Iowa churches and the war, (June '63) as follows:

"In my last Annual report, I spoke of the twenty thousand men who then represented Iowa in the armies of the Union, with a proud consciousness that the state of my adoption had done her duty nobly and well. Since that time, the number who have gone out from us to fight their country's battles, has been swelled to more than fifty thousand. And among all the brave men who have turned their backs upon their homes and thrown their lives into the scale against the fratricidal foes that are seeking the overthrow of our blood-bought institutions of freedom, none have been braver than they, and none have made for themselves a brighter and more enviable record. They have enlisted, too, for the war. The 'nine months' men of the New England and other eastern states will, in a few weeks, have completed their term of

their term of service, and turn their faces homeward. None of our braves will thus come back to us. The entire quota of our state, was filled with men who went forth to the dangers of the camp and the field, not to return until the work of putting down the rebellion and reestablishing the authority of the Government is completed. The choicest spirits of our churches are in large numbers among them.

A circular sent out for the purpose of obtaining facts in relation to the proportion of our church members and our congregations who have gone to the war, has brought back responses that tell a story of no ordinary patriotism and sacrifice. The one hundred and fifteen churches from which these responses have come, report but a small fraction less than one in every five of their entire male membership, in the army. Our friends at a distance, must remember what these churches are. They do not count their male members by scores and hundreds. Their numbers can be designated more frequently than otherwise by units. Then half a dozen or even a score of men, have gone from the large churches of the East, though they may have been sadly missed and their absence sincerely mourned, the multitude have been left behind; and without any sensible diminution of influence or resources, all has gone on as before. But with us, when one, two, three, or more, have gone, they have constituted, in many instances, a half, a third, or a fourth of the whole church, and a still greater proportion of its working force and christian devotion; while the few that are left must struggle on, with sadly reduced strength and means, under a burden that was more than sufficient for all".

One of our churches has two thirds of its male members in the army; seven have one half; sixteen have one third, and twenty have one fourth. Among the absent ones are twenty five official members of churches or congregations, and twelve ministers and ministers' sons. But even this is not the whole story of our depletion by the war. The congregations connected with our churches, and upon which they are largely dependent for assistance in supporting the Gospel, have contributed as freely to swell the armies of the nation as the churches themselves. There has been no holding back. Whole communities have been more than decimated by the work of enlistment, and they have been largely those in which the influence of our Home Missionaries has been most directly and effectively exerted. Such statements as the following, taken from the answers to our circular already referred to, tell their own story. They need no accompanying gloss or comment, to give them their appropriate significance and force:

'All the seventeen male members that remain connected with the church, except three, are either too old or are disabled.'

'The war has draped three of our families in mourning, and placed several on the list of charities.'

'About a hundred have enlisted from this township, among whom many were my hearers. Young men are mostly gone.'

'Nearly half of the voters in this county have gone to the war.'

'Out of about four hundred enrolled militia in this township, about one hundred and fifty are in the army.'

'The war has about broken up the church. One man, a chief supporter and member of the organization, has gone, and his two sons with him, leaving his wife and daughter, who without him can do but little toward keeping up an interest in church matters. Another member, a lady, has sent her husband and three sons into the service of the country.'

'As to the congregations that used to gather to hear me preach, I must say, that they are broken up. I think there are not less than one hundred persons who used to assemble to hear the word of God dispensed, now gone into the army. P. county seems to have emptied itself of the loyal portion of the inhabitants. The women are doing the farming, as I lately witnessed while traveling through that county.'

'One township in A. county has sent all its male inhabitants into the army excepting seven. The county seat has but five men left in it.'

'The congregation of this place has been seriously affected. Some of the volunteers have made great sacrifices to save our country. Perhaps over one hundred have gone from the thinly settled county of C., and it will be very difficult to cultivate the soil and harvest the crops next year.'

'Seventeen have gone from this township, twelve of them members of my congregation, eight members of my Bible class, and one a librarian in my Sabbath school.'

'A large number have gone from this place, six of whom were killed in the battle of Shiloh and fifteen wounded.'

I need not multiply these quotations. What I have given will serve to indicate in some light measure the part which our churches and congregations are bearing in the nation's struggle. The absence of their members involves loss of efficiency and loss of means. Many in the army, indeed, still contribute to sustain gospel institutions at home--but many also do not; either because, with their going into the army their connection with the places in which they lived at the time of enlistment ceased, or, because, a soldier's pay, tardily received, does not enable them to do it. The liberality, conscientiousness, and self-denial involved in what our churches are doing for the Gospel at home, and the cause of christian benevolence abroad, can not be truly estimated, except in connection with a just appreciation of the contributions they have made of their best men to the cause of their country. In the circumstances, to have kept fully up to the standard of the previous year, in their contributions to the Home Missionary cause, and to have passed beyond that standard in their pledges for the support of their ministers, is to have done much."

In his annual report for 1864 the Superintendent says:

"The coming year promises to do much for the development of Northern Iowa. The railroads that are in process of construction across the state will be pushed rapidly forward. On all these roads little villages are already found, and others will soon spring up, in which, at an early day, missionaries should be located. Moreover, the

never and more vacant portions of my field, in which are located nearly all the lands in the state not belonging to the Government, are now attracting, in considerable numbers, that class of immigrants. These circumstances make it desirable for them to take advantage of the provisions of the Homestead Act. At the close of the war these regions will be sought by large numbers of returned soldiers and immigrants from foreign lands. If these new fields could be made to appear, in the eyes of young men about entering the ministry, as they are, in their relations to the great future--with all the possibilities of far reaching influence which they present, with all the possibilities of glorious harvests gathered for God and humanity which they involve--they would seem more inviting and inspiring, a thousand fold, than the stereotyped parishes of the older states."

In one of his reports for 1865 Mr. Guernsey claims that in the midst of the war congregations in his district are not falling off, nor is the population of the state diminishing, but that churches and ministers are obliged to keep up a heroic struggle in the tasks appointed them. June '65 he writes:

"The missionary congregations on my field have been well sustained notwithstanding the absence in the army of many who would otherwise be regularly seen in our Sabbath assemblies. Indeed most of them are larger, I think than at the beginning of the year, or than at any previous period in their history. This is the result in part, perhaps, of the effect upon the public mind of the state of the country.

When every village and neighborhood has homes from which a husband and father, or sons and brothers have gone forth to bear a part in the dread scenes and experiences of war, and in which every mail is eagerly and tremblingly waited for, on account of the tidings it may bring of them; when, every now and then, the form of some loved one who has fallen in the shock of battle, or yielded his life to the ravages of disease in some far-off hospital, is brought home for burial, where fond and bereaved ones may visit his grave and water it with their tears, many a heart in its sadness and emptiness is drawn irresistibly toward the house of God. In the last four years, the individuals and the households have not been few that have been constrained to heed, somewhat, at least, the voice of God in the peculiarities of the time, and to manifest their heading of it by an untaxed attendance upon the services of the sanctuary.

While the effect of the war has been to incline many to hear the truth and respect the ordinances of religion, it has not operated to diminish our population. With a credit on the government books for nearly seventy thousand soldiers furnished for the national defense, the population of Iowa is larger by scores of thousands than it was two or three years ago; and the tide of immigration now once more fairly setting in upon us, seems constantly swelling. With scarcely an exception our villages are filled, to the utmost extent of their means of accommodation, with people. With every new family that comes, the problem where to live, even during the time requisite for building, is difficult

of solution. This is one cause of embarrassment in locating ministers in vacant fields. The erection of houses which, for several years after the crash of 1857, almost wholly ceased, has been renewed on an extended scale, and at many points will doubtless be prosecuted as vigorously during the coming summer, as it was in the days of speculative growth and enthusiasm. This state of things of course has had a favorable effect upon congregations that, else, would now be sadly diminished and weakened by the absences and losses occasioned by the demands of war.

The Marion church is among the oldest of our sisterhood of churches, and has once before tried the experiment of self-support, but was compelled by the pecuniary embarrassments of a few years ago, in which its members largely shared, to resume its place among your beneficiaries. During the last year one of our railroads has completed its track to the town, and this has given a fresh impulse to its business and population, which, together with other favorable circumstances, has once more enabled the church to assert its independence, with good reason to anticipate that they shall be able permanently to maintain it.

The church at Decorah was organized in 1854, and with the exception of, I think, about two years in the times of speculative prosperity, has been dependent upon the Society's aid ever since. For several years, however, they have made steady progress toward self-support; and perhaps may be the more confidently expected to maintain the position they have now assumed, on account of the slow and regular stages

by which they have reached it. This church is one of the most important now in northern Iowa. It is the leading church in a wide region of country and with its excellent pastor, is doing much to give the best shape and direction to christian beginnings all around it. As a power for good in the northeastern counties of our state, its value can hardly be overestimated.

In consequence of the greatly increased cost of all the necessities of life, it has been evident during the whole of the past year, that there must be some advance in the average amount of our missionaries' salaries. How was it to be secured? I was desirous, as I think the churches also were, to avoid, if possible, any increased demand upon the Society's Treasury. I have therefore said to the brethren: Your minister ought to have, and must have, a larger amount than heretofore. Money is more plenty than it was a few years ago, and all that you make or sell is worth more in the market than then. You are able, therefore, to do more than was then possible for you. If you will increase your subscriptions as heretofore. With few exceptions on advance, in some cases small and in others quite generous, has been made, and in only two instances has a larger amount been asked of the Society than heretofore.

Though the salaries of our missionaries have been, as a whole, considerably increased, I need hardly say that the increase is very far from being in proportion to the increased cost of living. I do not now think of a single article of

household consumption that does not cost twice what it did two years ago and previously, and I do think of many articles--most of them, too, the articles that go to make up our staple of family consumption--that cost three or four times what they did then. It must therefore be apparent at a glance that the missionaries are, many of them, passing thru a period of very great pecuniary embarrassment. Everything in the shape of luxury, such as sugar, tea, and coffee, has disappeared from their tables except on very rare occasions. Garments are worn till they are below the standard of missionary dilapidation, except when the missionary box comes to the rescue in time to modify the necessity; and as articles of household furniture and wear are, one after another, worn completely out, they are dispensed with from the lack of means to supply their place. It is obvious that this is a process which has its limit. It cannot go on a great while without ending in the most trying and painful destitution. But for donations, which have been more numerous and more generous than ever before, the saddest perplexities and burdens would have existed in almost all our missionary homes, as they do now, alas! in too many".

In his annual report for this year 1865 he says that the tide of emigration is very great, exceeding anything before excepting the floods of 1865 and 1857.

Again in 1866 he writes:

"The immigration was never greater, and the prospect is that it will increase. What are left of our 80,000 brave boys have come and are coming home from the army; and the

operations of the Homestead Act, new settlements are springing up on our extreme western frontier, that should have early attention. The cry we would send to you, and through you to those who ought to respond to it, is, Men, men, give us men! Will the young men in the theological seminaries at the East, will the ministers who are waiting there for parishes, and those who have turned to other occupations for a livelihood, answer, 'Here we are--send us'?"

In 1857 (February) Mr. Guernsey writes of the Beginnings at Boonesboro and Ames. Of Boonesboro he writes:

"Boonesboro, Iowa, is a town of some three thousand or more inhabitants, on the Chicago and N.W. Railroad, near the point where the road crosses the Des Moines. Its principal growth has been during the last two years. The Agent of the American Home Missionary Society went there in May, 1865 to ascertain what were the prospects for organizing a Congregational church. He arrived on a Saturday afternoon, and, not knowing even the name of a single person in the town, stopped at the first hotel he came to. After tea he walked out, inquiring of every person he met whether there were any Congregationalists in the place. He might as well have spoken in an unknown tongue. They did not know what a Congregationalist was--had never heard of such a thing. One man told there was a congregation of Congregationalists in the town, but the people to whom he referred were Seceders. At last the proprietor of a cabinet shop said he had a man in his employ who called himself a Congregationalist. This man gave the Agent a hearty welcome, and introduced him

to three or four Congregational families, besides his own. No religious service was expected in the town on the following day. An arrangement was therefore readily made for the Agent to preach in the then unfinished Methodist church, and the employe of the cabinet shop, who, by the way, was a Massachusetts Congregationalist, who had come to Doonsboro by the way of San Francisco was to give the necessary notice. Early on Sabbath morning he was heard as he went from house to house along the streets crying out in front of each, at the top of his voice, "Congregational preaching at the Methodist church today at eleven o'clock."

At the appointed hour a large congregation assembled, many of them doubtless induced to come by a curiosity to see what sort of a character a Congregationalist was! An appointment was given out for the evening, and at the close of the evening service those interested in the establishment of a Congregational church were invited to remain. A goodly number tarried, some of them members of churches, others with Congregational preferences, from early education or other causes. They were encouraged to expect a minister in the course of a few weeks. Rev. O. C. Dickerson, of Chandleville, Ill., some of whose people had settled in Doonsboro, was written to, and removed with his family to the place early in the ensuing fall. A church was organized about the new year, and chiefly through the efficient and persevering efforts of Mr. Dickerson, funds have been secured in the place and elsewhere to warrant the commencement of a commodious church building. The brick walls were up the latter

part of November, and it was expected the building could be inclosed before winter should fairly set in."

The Ames story is as follows:

"About four years ago, a Mr. Buff, from Syracuse, N.Y. settled within a mile of where this village is now located. Mrs. Buff, an active christian woman, secured the establishment of a Sabbath school. She also corresponded with the Agent of the American Home Missionary Society with reference to securing a minister of the Gospel for that locality. No progress was made in this direction until, in the providence of God, Rev. John White, of Woodstock, Conn., went there in October, 1865--an invalid seeking, through Western Air, restoration to health. He preached to the people a few Sabbaths as his strength would permit, and organized a church of eight members. He then returned to Connecticut; but finding his health, which had improved in Iowa, again failing, he returned with his family to Ames. The blessing of God came with him. At every communion there have been additions to the church, which now numbers thirty members. They have, during the summer, erected a very neat church edifice, at a cost of about \$1,500, which was dedicated in October. Ames is located on the Chicago and N. W. Railroad, about fifteen miles east of the Des Moines River, and a road in process of construction from Des Moines is expected to make a junction at this point. The State Agricultural College and Farm are about a mile and a half distant, and a fine College building is in process of construction. These advantages make the place one of much promise, and the church one of great prospective importance."

In his next communication, March '87, he gives it the full puff. He writes:

"On a prairie in Iowa, west of the Des Moines river and about ten miles southwest of Fort Dodge, is a little missionary church, from which many other and larger churches would do well to take pattern. Deacon H. Hart came to this point, a few years ago, when the country was yet an unbroken wilderness, and his family, including his sons and sons-in-law with their households, and perhaps one or two others, were organized into a church in 1841. A school-house was erected at an early period and planned with reference to its double use, for school and church purposes. Much of the time the people have had no minister, but whether with a minister or without, every Sabbath has found them in their places as worshippers. They have not been content with simply securing religious privileges for themselves but have believed they were responsible for the waste places around them. Besides sustaining their home Sabbath school, attended by adults as well as children, they have sustained their mission schools, at a distance of from five to fifteen miles from their place of worship. The brethren who have established and superintend these schools, preach also to the people, who come out in goodly numbers to hear them. If every church would thus heed the command, "Go, work in my vineyard," how many neighborhoods might be reached by gospel influences that are now destitute of all religious services. Does not this little missionary church rightly understand and illustrate the mission of a church? They have just completed a parsonage worth \$1,500."

Reviewing the first decade of his superintendency, (June '87) Mr. Guernsey writes:

"I wish I could give you, and through you the patrons of the American Home Missionary Society, some idea of what those ten years, three of them years of commercial disaster and prostration, and four of them years of exhausting war, have served to accomplish in this field. But it is impossible. Only those personally familiar with northern Iowa, ten years ago and now, can understand the changes it has witnessed, and even they find it difficult fully to realize them. I can only give a few bare statistics, as outlines, and leave you to fill out the picture as best you can.

Instead of the forty-two Congregational churches in this portion of our state, ten years ago, we have now eighty-eight. Two of those then existing were self-sustaining; and nine of the present number are so. There were then sixteen houses of worship. There are now, including four in progress and nearly completed, forty seven. There were then twenty four ministers engaged in the work of preaching the Gospel. There are now sixty four. There were then thirty six miles of railroad in working order, there are now over five hundred and fifty, of which over one hundred have been built during the last year.

Great as has been our increase of churches and ministers, we have not kept up with the material development of the country and the increase of population. Probably no year since Iowa began to be settled has brought to this portion of the state so many immigrants as the last; and all the indications are that the years of the immediate future will

where they found.

placed in working order,

and fifty, of which over

it during the last year.

bring us a constantly increasing, rather than diminishing immigration. The extension of our several lines of railroad, year by year, will make accessible the fine unoccupied lands of our northwestern border and central districts, new communities will spring up, new villages rise on the prairies along the tracks of iron, as if in a night, and so our work, with the passage of the years, will be ever growing on our hands."

Some additional items are given by a correspondent of the Congregationalist, commenting on Mr. Guernsey's report. This communication, republished in the Home Missionary for April 1868, is as follows:

"Since he began his labors there, fourteen years ago, (this dates back to the beginning of Mr. Guernsey's pastorate in Dubuque) 130 churches have been organized, nearly two thirds of the entire number (new in the state) which is 176. During his agency of ten years, sixty Congregational and seven Presbyterian churches have been organized, the latter coming under the last years of "cooperation" in the Society. Before 1853 twenty two Congregational houses of worship had been built; since, sixty eight. He has assisted at twenty one dedications within the ten years. When he came out, there were less than forty Congregational ministers in the state; now there are 136, exclusive of professors and agents. In ten years this circuit preacher has traveled 45,773 miles by rail, 9,351 by private conveyance, sometimes, in the summer, on the frontier, taking his tent and camping out for weeks. What single pulpit would have afforded him such opportunity of doing good as this New Testament evangelism?"

Blessings on the man that speaks well of his people! Mr. Guernsey always had a good word for his people in Iowa. In his report for November 1888 he claims that our Iowa folk are good givers. He writes:

"So much is given irregularly in response to calls, many of which are peculiar to a new country, and find no acknowledgment accessible to the public, that we can give no full statement of the churches' contributions to the causes of benevolence. The amount acknowledged in the Home Missionary, as coming to the Society's treasury from this portion of Iowa, during the year, is from seventeen to eighteen hundred dollars. This, notwithstanding our ears have been familiar with the cry of "hard times," is more by some two or three hundred dollars than was given in the previous year. In the circumstances, is not this well? Most of our churches contribute to the American Bible Society regularly, many of them to the American Board and the American Missionary Association. Some of them to the Sunday School Union and the American Tract Society at Boston; and some of them--not so many as should--to the American Congregational Union. According to the minutes of the last meeting of the General Association of Iowa, the churches in this agency contributed, during the last associational year, to objects of benevolence, \$6,675; which is about \$1,400 more than was reported for the previous year, and nearly two dollars for each member. My knowledge of the large proportion of the contributions of churches and individuals never reported in any public way, leads me to con-

sider it entirely safe to say that the amount given for strictly benevolent purposes cannot have been less than three dollars for each churchmember. The average means of members of churches in the older portions of the country, and yet I think they are not surpassed elsewhere in their benevolent gifts, while for all home religious purposes they are more heavily taxed than members of Eastern churches. It is no uncommon thing for men of comparatively small means to give \$100 a year for the support of the gospel. Only the other day I saw a man whose salary is but \$600 a year, and whose only property is the small house in which he lives, subscribe \$275 for the erection of a house of worship."

In this same issue of the Home Missionary (Nov. '68) there is an article by Dr. Darnsey respecting the German churches in which he says:

"These churches can achieve a final success only by overcoming the peculiar difficulties which they are commonly called to encounter. The most serious of these difficulties grow out of the unevangelical training of the great mass of even our Protestant and so called Christian German population. With them religion is very much a thing of forms. Of regeneration by the Holy Ghost, as a condition of membership in the church, they know nothing. Their children they expect, as a matter of course, when they have been duly instructed in the catechism, and have arrived at a sufficient age to have a theoretical understanding of the truth, will be confirmed, after the custom of the mother country, and admitted to the communion table. Even the truly Christian people among them, such is the force of

educational prejudice, are very slow to arrive at the conviction that this is not obligatory and right. It is a slow and difficult process to build up among them a church on a strictly evangelical basis. If our method corresponded to the views and customs with which they have been familiar, we should have had several self-sustaining churches among them long before this. Let it be understood that the German church organized in Abougué, within the last year, will practice confirmation, on the "old country" plan, and adopt the "old country" standard of qualifications for membership, and it would be easy to gather, in a few months, a congregation that would pay the entire salary of your missionary here.

The Germans give their money for religious purposes generously, when things go according to their ideas of right. The largest contribution to Home Missions made by any church in my field, in proportion to number and means, has been from a German church; but when a German subscribes to a minister's salary, he takes it for granted, unless he has been long enough in one of our churches and has had enough of the grace of God--and it takes a great deal--to have learned better, that it is his right to demand of the minister the baptism, and after instruction the confirmation, of his children. If this is refused he deems himself cheated and wronged, withdraws his support, and becomes an enemy of the minister. This is an experience involved in the work of every one of our German laborers, every year. The circumstances in which they are placed are peculiarly trying. The rules of the Society, the principles of our

denomination, and now I believe in every instance their own convictions, hold them strictly to the evangelical standard of church membership, and lead them to refuse the practice of confirmation altogether.

While their loyalty to duty in this respect occasions constant losses in the matter of support, and of numbers in their congregations, the suggestion frequently comes to them, through the Agent or other officers of the Home Missionary Society that their churches make little progress toward self support. On the one hand the growth and strength of their churches is constantly hindered by their faithful adherence to the principles of the Society, while on the other the Society is disappointed because there is not greater growth and strength; and their ministry, at the same time, is a constant battle against the false but deeply rooted prejudices and convictions of their people. Their position has been the more trying, because the German churches of other "evangelical" denominations have conformed to the "old country" custom, in respect to the form and qualifications for admission to the church. A few of our oldest and most favorably circumstanced German churches have largely outlived the state of things which I have described, but none of them wholly; and in the case of every new church we organize, the process must be patiently and painfully gone through. Do the best we can, the Germans who come to this country in adult years will come very slowly and imperfectly into our views and methods; but their children will be more readily led into the true way, and their children's children trained in the churches and

trained in the churches and Sabbath schools we establish, will be Americans, with the ideas of American evangelical Christianity.

It is obvious, therefore, that the building up of German Congregational churches must be accepted as the work of a generation or more, and that the outlay of missionary funds must be larger than is required for the establishment of American churches. The work, however, must not on this account be neglected. No class of our population need the gospel more than the Germans; and they and their children are to constitute so large a portion of the future population of this, and nearly every other Western state, that, neglecting them, we shall fail to do our share in the great work we have in hand--of securing this land and the fullness thereof to Christ and his cause."

In February of 1870, is published in the Home Missionary a very interesting report from Mr. Turney of a visit to northwestern Iowa, and in it is a call for another Iowa Band in that region. The report is as follows:

"This quarter has been one of the most laborious that I have spent in the Home Missionary Service. I have traveled not less than 3000 miles in the service of the Society; have visited twenty eight missionary fields; attended four associational meetings and two councils; assisted in the dedication of one church; have preached twelve times, and made as many other addresses; have written 300 letters, and sent out one hundred circulars. In September I made a journey in the portion of Mr. Taylor's field assigned to me. I had not seen that northwestern portion of our state

since 1860, when it took me two weeks to reach it from this point. Now I went in twenty four hours. Great changes, material and religious, have the intervening years wrought. Much has been accomplished through the agency of the Society, but the fact stared me in the face everywhere, and made the strongest impression upon my mind, that all which has been done is only a preparation for a much vaster work rapidly developing. Two new railroads will cross the new counties of that region before the close of 1870. In anticipation of them people are pouring in. All along and near their surveyed lines, towns and cities are being staked off on the prairies, and will very soon cease to be "paper cities" merely. Manifestly there is to be an imperative call for missionaries not a few; and a field promising a richer harvest as the reward of culture it would be difficult to find anywhere than that which the next few months are to open in Northwestern Iowa.

If half a dozen young men in some one of our Theological Seminaries would come out together and locate in as many counties, they would do over again such a work as has been done by the beloved brethren known as "the Iowa Band." The value of that work only eternity can reveal. They would see a more rapid development of the country and of the churches they would plant, than it was the lot of those brethren to see; and what they have seen is marvelous in their eyes and in the eyes of all those who came after them and have labored with them. Can the young men be found, and will the churches sustain them?"

The only Home Missionary report of Superintendent Guernsey to the General Association of Iowa, was his last report,

given in June of 1871. It is so genuine and honest and full of wisdom and characteristic of the man, I am disposed to copy large portions of it here. It is in substance as follows:

"One hundred and twelve laborers in Iowa bore the commission of the American Home Missionary Society, within the year; sixteen Congregational churches were organized, and a considerable preliminary work was done, looking to early organization, in quite a number of localities previously unoccupied by any agency of our denomination. In some of these new fields we were "in advance of all others," but this proved to be no protection against the multiplication of sects through the organization of churches of other names. Those who have been connected with other Christian bodies and cherished a life-long conviction of their special excellences, and in some cases of their exclusive divine sanction, seem to be very slow in arriving at that peculiar measure of enlightenment and Christian grace, requisite to enable them to see that we alone, of all the denominations into which the body of Christ is divided, are not a sect; that ours is the one Apostolic system of church order, under which all true believers in the exercise of a large liberality, and the enjoyment of a large liberty of faith and practice, are reasonably expected to unite! They are so blind for the most part, as not to recognize the obligation to ignore their past church relations, and with one consent enlist under the primitive banner of Congregationalism! Even the proposition to leave out of the creeds of the churches we organize, the distinguishing features of the faith that has been identified

with our denominational history, and to make these creeds as broad as the broadest evangelical Christianity, has failed, and seems likely to fail, of inspiring them with the proper sense of their duty! This their way may be their folly, but inasmuch as there seems to be no remedy for it within the scope of our power or skill, our only choice is, not being a sect, to work side by side with the sects, very much as though we were one, or to throw up the commission we think we have received from the Lord Jesus, and retire the field. Certain convictions of ours, that the way of our churches is that recognized and taught by apostolic example and precept, that it has proved, and is proving itself the best form of organization for the work of the christian church, and that it is a necessity to the surest and largest triumph of the gospel make the latter of these alternatives impossible. We must therefore plant churches and sustain them from infancy to maturity, where there are or surely will be other churches, more or less of them, any one of which could, in many instances, meet the wants of the whole community, provided all the Christian element in it would join that one church, and it would become a Congregational church. We must do this or cut short our work of church extension, disband multitudes of our churches, and soon cease to have a place among the tribes of Isreal.

It seems not out of place, therefore, to suggest in this connection, that the articles which some of our Congregational editors and other writers, seem specially fond of writing and printing, setting forth the maintenance of small congregations in towns and villages in which there

are several churches with "only material, as they say, enough for one good one," as a wicked waste of money and men, are not pre-eminently wise and useful, and would be more just and candid if they embodied, as they never do, the conviction that the one in which the many should be lost, is that in which these writers and editors so solemnly believe. This would not, indeed, be exactly in the line of the sounding liberality of which we hear so much now-a-days, but it would be honest and true, and perhaps that is quite as much to the purpose.

In the organization of churches, there are many considerations that should have weight in determining our action. We are not to be unmindful of the existence of other denominations, nor of their interests. Some of these reach and influence a very different class from that among whom our work is commonly done. The existence of one or more of them in a community of considerable size, or having promise of growth, is no hindrance to the organization, or the growth of a Congregational church. It comes in to do a work which they would never accomplish, though the field were left wholly to their tillage. It is by no means uncommon for members of Methodist and Baptist churches, for example, even while their own organizations are yet weak, to say to us "we hope you will organize a church; there are people here whom we can do little for, whose wants you would meet." In such cases their prior occupation of the ground should be deemed no hindrance to us. On the other hand, the Presbyterian church, for example, often has a large

among the same class in which we find ours. With now and then an exception, therefore, we can do better for the cause of Christ and for our denominational interests too, than to crowd in an organization, in a small place, by the side of a weak Presbyterian church. We should hinder their success by so doing, while their presence would doom us to a long and discouraging, if not absolutely fruitless, struggle. The fact that our Presbyterian brethren have not always been considerate of us in this respect, as they certainly have not, has perhaps been quite as unfortunate for them as for ourselves, and certainly constitutes no sufficient reason why we should pursue another policy than that here indicated. Without laying down the broad proposition that we should never organize a church side by side with a Presbyterian organization, still dependent upon missionary aid, the circumstances must be rare and exceptional, in which to do so would be either just towards them or wise for us. It is difficult to make a rule in this connection of universal application; but, perhaps it is safe to say, that so far as the means and working force at our command will allow, we should plant our churches wherever there is manifestly a work in waiting for them to do, that is, wherever they will give the gospel to the heathen, or do battle with existing or prospective want, as to become a permanent and effective power for the salvation of men. Especially should we plant them where as yet there is no Christian church, and where, as in places not a few, there is little or no Christian character or influence. In such places we are not to

that for what is technically called 'dispositioned material.' Then, when, all children, young people, and the congregation material, and it is our work to mould them into the living stones of Christ's spiritual temple.

During the last home missionary year eight of the churches connected with this body became independent of missionary aid. While it is gratifying that so many have been added to the list of our self sustaining churches, there can be scarcely a doubt that there are as many more that with a liberality and self sacrifice no whit greater than theirs, might have been added to the list. There are very many men and women in our missionary churches whose giving is of the largest sort; but there are others, and they are generally among those whose means are most abundant, who fall very far below the measure of their ability. The man who gave ten or fifteen dollars towards the pastor's salary, when he had only his rough cabin, and naked lands, and was perhaps in debt for them, now with his barns bursting with plenty, with his well furnished home, his certificates of bank stock and his government bonds, writes on the annual subscription paper, his ten or fifteen dollars as before or possibly doubles the amount, and things he is doing wondrously well. There are some churches at least, with two, three, or more men of this sort, who if only they would contribute now in anything like the same proportion to their means, that characterized their early contributions, would relieve the missionary treasury at once of all demands for the support of their pastors. But growth of soul fails to

keep pace with growth of means, and so that individuals of abundance and wealth, they ask and receive their religious privileges as a charity, and seem to be relieved neither of the guilt nor the meanness of it. "Why not cut off missionary aid from churches whose members are thus able to support the gospel and fail to do it?" Perhaps there has been error in this respect, but it is certainly far from clear, when the mass of a church are ready to come fully up to the measure of their ability, that they and others with them should be deprived of the preaching of the gospel because of the shortcomings of two or three individuals. Such a course would often manifestly work great injury and loss. We are not prepared to recommend any general change of policy, as to missionary appropriations in such cases, but desire to call attention to the importance of special endeavors to enforce and secure a wider practical recognition of the obligation to gauge contributions for the support of the gospel according to the measure of material prosperity which God has given.

While fewer churches have become self-sustaining than there would have been if all the membership of some churches had done their whole duty, and the advance toward self support in many churches not able yet to reach it, has not been as great as it should have been, an encouraging measure of progress has been secured. A large aggregate increase of contributions for ministerial support by the missionary churches has distinguished the year, and a large proportion of them have asked reduced missionary appropriations. This result achieved in a time of marked financial depression,

and when the complaint of scarcity of money, and the difficulty of collections in all the departments of business has been universal, shows that with proper and persistent endeavor, the march towards self support may be vigorous and rapid.

The hundred of miles of railway completed in our state during the last year, and the starting of scores of villages along the new lines of settlement and travel, have created large demand for the occupation of new fields. Here and there our stakes have already been driven, but we have made only a beginning. With men and means in adequate supply, we might lay the foundations of twice as many churches during the present year as have been organized in any year of our previous history. They would not all be in places where Congregational church members or any other sort of church members in considerable numbers are found, nor where any very large part of a minister's salary could in the out set be raised, but they would be where human souls are gathering, and where christian institutions planted amid the beginnings of society would promise in the end the largest fruitfulness and success. The new work ready for us now is only the merest fraction of what the years immediately before us are sure to develop. Plans are on foot and fast maturing, which in the near future will send the iron horse over our prairies east and west, north and south, and transversely, through four fifths of our 100 counties, and all along his extended track the populations will rapidly gather, needing and asking for the bread of life. The next five or ten years are to develop in Iowa a demand for mis-

sionary churches and missionary workers unequalled in any like number of years in the past, and characterized by the most imperious necessity and the largest promise. How is this coming want to be met? How are we to meet the necessities already upon us? We need money--more, much more than the churches are putting into the treasury of the Lord, for our work. We need men--many men, devoted and strong, and all past experience indicates that with the men ready and eager for the work, the money, which is the Lord's, would be forthcoming.

We need men not so much because "ministers are scarce," as because those are scarce who are willing to do such work as there is to be done. If all the men who have inquired for fields in Iowa during the past year, and would gladly have taken places in flourishing railroad towns with established churches, inviting sanctuaries, and a salary of from \$800 to \$2,000 a year--if even those of them still in the seminary, or graduates of from one to five years' standing, and therefore as to age and family most favorably circumstanced for downright missionary service, could have been induced to take such fields of labor as we had to offer, every missionary church in our state might have been supplied today, and we might have planted our standard in a large proportion at least of the new localities that are ripe for occupancy. "Scarcity of ministers!" The correspondence of your Home Missionary Superintendents does not very strikingly indicate that, in any general sense; but it does indicate a scarcity of two classes of ministers--those who are

equal in Beecher-like attractions to the married wants of a few very ambitious churches; and those who are equal in Paul-like self-denial and zeal, to the real wants of a multitude of out-and-out missionary fields. The kingdom of Christ is not, perhaps, in danger of utter ruin through the scarcity of the first of these classes, but that of the last must in some way be remedied, or we shall utterly fail to meet the exigencies upon the immediately before us. The experience of the last few years does not afford any bright prospect that the multiplication of students within any attainable limits, in Theological Seminaries luxuriously furnished, located in large cities, under the claws of one-hundred-and-fifty-thousand-dollar-churches, and amid five-ten-thousand-dollar-salaries, with other surroundings to correspond will be likely to give us any large supply of the men whom of all others we most need.

What, in this condition of things, are we to do? What is there we can do? We are by no means to care less for Theological Seminaries, and especially for the one which, par eminence, we call ours. The men trained in these institutions will find needed work. A few of them will have self-denial and courage enough for the sort of labor whose claims we are considering, and perhaps of these may be very considerably increased. But whatever may be hoped for in this respect, is it not clear that if our immediate and close-at-hand wants are to be met, we have no alternative but to seek out, in the exercise of the wisest discretion at our command, devoted and earnest men who, without the training of the schools and with a little wise direction and help in

the way of preparation from our pastors, and a little experience in home evangelization work under their supervision, can be qualified for large usefulness as frontier missionaries?

If the policy which has hitherto been too generally pursued is continued, and our rural districts become practically heathen, as in that case they surely will, it is easy to see that streams of Christian life and power that otherwise might flow continually, and with increasing volume, into our city and village churches, will be utterly wanting, and instead there will come against them the destroying tide of a godlessness worse than heathenism. Let every pastor look after the neighborhoods about him in which a mission Sabbath school would meet a pressing want, and find among his flock some young man to whom it would be a personal joy and means of grace to superintend it, and through his exposition of the weekly lesson or otherwise, breach the people to gathered parents and children. Let him have in school house or private dwelling, here and there, the frequent and regular week-day and an occasional Sabbath afternoon religious meeting, such as has always been common in the rural districts of New England; and for the maintenance of these services let him call to his aid one, two, or three, from his own church who can, and with the proper encouragement will speak effectively to the people, of Christ and his salvation. Let him have in a week-day Bible class young men in constant training, from whom selections may be made for such work. It is said that all this sounds plausible and well, but the practical difficulty is to find the men who are qualified for this service

and willing to engage in it? If there be difficulty, it is not insurmountable. Wherever Christian Associations have been organized, and maintained an active existence, they find men for just this kind of labor, and find them too, it has been observed, very largely in our churches, and what they have done our pastors and churches, if only they will set themselves earnestly about it, can do far better. This work done as well and as widely as it might and ought to be, would very soon bring to view a goodly company of men who could make a grand working force for fields that, so far as now appears, we shall otherwise be utterly unable to supply.

We venture this further suggestion: that if in connection with our College, or elsewhere, we could have some provision by which men of this sort could receive a course of training, more or less extended according to circumstances, in studies specially needful for them, coupled with the work of conducting religious services in destitute neighborhoods about them, it would usefully supplement, without interfering with, the work of existing agencies for the education of men for the ministry, and might do much toward remedying the scarcity of ministers at just the point where alone it is seriously felt. There are those who with a few months thus spent would make a very efficient missionary pioneers, who will never go to a theological seminary, for a "special" or "regular" course, and who, if they did, would very possibly through the consequent development of new tastes and ambitions, be lost to the work for which they are most needed, and find a settlement in the neighborhood of Chicago or Andover. Is it certain that some-

thing in the line indicated should not be attempted? A plan in this direction has within two or three years been drawn out somewhat in detail and discussed among a number of our ministers and laymen, as a thing that might be found both desirable and feasible. Though contemplating provision for the almost entire support of students, and for that of at least one instructor, it was such as not to involve a very large expenditure of money. Half the amount requisite to enjoy a single professorship in a theological seminary, was deemed sufficient. It may not be unworthy of consideration, at least, whether this plan or something like it should not be realized."

This report made in June was published in December, the last month of Dr. Guernsey's life.

The manner of his departure will appear in the notices of his death which followed. The mention made of the event by the Secretaries at New York may be found in the Home Missionary of January '72.

"Seldom" they say, "have we been saddened by so sudden and painful intelligence as that of the death of Rev. Jesse Guernsey, D.D., Superintendent of Home Missions for Northern Iowa, which comes to us after the last page of this issue has been sent to press. Our beloved associate in youthful studies, in later pastoral labors, and since October, 1857, in the Superintendence of this Society's work, his death is a personal bereavement to us, as well as an irreparable loss to the Home Missionary cause. What he was as a friend and Christian brother, many can testify, who, with us, have long

known the genial heart that has now ceased to beat. That he was as an earnest, wise, and faithful actuary of this Society, the brethren and churches of Iowa can attest, and will feel more and more keenly as they come to miss him from their missionary enterprises and counsels.

Though for some little time he had not been in good health, he made his arrangements to attend the National Council in Oberlin, and then to recuperate his energies by a visit to New England. At the last moment, he felt himself too weak to attend the Council, but he was looking for his appearance in the Bible House at any time, when the news came that a lumbar abscess, from which he was suffering with no apprehension of a fatal issue, suddenly assumed a malignant type, and he died at his home in Dubuque on the night of December 1. He leaves a wife and six children to mourn his sudden departure. We join in the sympathy and prayer of the many who will share the sorrow of their bereavement. May the God of the widow and the fatherless keep and comfort them!

In a future number, we shall hope to give a fuller notice of Dr. Guernsey's character and services."

Fuller notice promised by the Secretaries was never published, unless the communication from Superintendent Rickett, published in February was a fulfillment of the promise. In it there are some additional particulars respecting his sickness and death, and an account of the funeral services. The communication is as follows:

"My report has been delayed by the death of my co-laborer in this state, Rev. Jesse Guernsey, D.D. I realize

how deeply you, together with many of our pastors and churches, will feel the shock. I did not know how heavily I had leaned upon him, in all matters of general interest in the state till his sudden--and, as we should say, untimely--death awakened me to a realization of the vast amount of unfinished work that, with active mind, strong will, and fully consecrated powers, he was carrying forward.

A few weeks since he organized two churches on the western part of his field, preaching the sermons for both on the same Sabbath. In a ride of eighteen or twenty miles through the country, he had become quite cold, and had a slight chill. On reaching home he began actively to clear off his work in preparation for the "National Council" at Oberlin, which he was very anxious to attend. But he felt very ill, and was taken with acute pain in his hip, producing such lameness that it was difficult for him to move. The physician pronounced it an affection of the sciatic nerve. He suffered intensely for several days, but even till his last morning on earth, no one thought his case dangerous. Then his whole system seemed poisoned by disease; he became delirious, and died at night, before his oldest son and minister could reach home. Examination after death showed disease so deeply seated, that probably no human skill could have reached it.

Receiving notice by telegram, I attended his thronged funeral, at Dubuque, on Tuesday, Dec. 5th. All the pastors of the city were present, with several of our ministers, including Superintendent Merrill, of Nebraska. Rev. Dr.

Bingham preached, from Rev. 14:13- "Blessed are the dead who die in the Lord." Rev. George Tucker, D.D., President of the State University, made very impressive remarks upon the character and influence of the deceased. And then we laid his body beneath the cold winter's snows. He rests from his labors, and his works do follow him. As I look abroad upon this vast field I ask, "Who is sufficient for these things?" Where is the man who can fill his place?"

In their annual report (July '71) the Secretaries again refer to Superintendent Guernsey in the following paragraph:

At this point in the annual report the friends of the Society have, for fifteen years, been accustomed to find Dr. Guernsey's careful summing up of the year's work upon his field, his ringing appeal for consecrated men, his array of motives for grander effort, and his cheerful assurance of still brighter successes. But the tireless soul that wrought these results, and the hand that penned their record, have now other work--

"In such great offices as suit
The full-grown energies of heaven."

As announced in the Home Missionary for January, Dr. Guernsey died after a brief, painful illness, at his home in Dubuque, on the night of December 1, 1871, leaving behind a precious memory, as a faithful, wise, laborious and successful worker in a field rarely equalled for importance. His place has been filled by the appointment of Rev. Ephraim Adams, of the pioneer "Iowa Band", who is successfully getting in hand the work which his beloved associate was called on suddenly to lay down.

At the meeting of the General Association in June of 1872 there were two references to Mr. Guernsey. Brother L. W. Brintnall in his narrative of the state of religion said:

"So constantly has brother Guernsey been with us in these annual gatherings that, now he is gone, we feel his absence deeply."

A committee picked up on the spot, names not recorded, on deceased members, reported their report, which in part was as follows:

"The General Association is called, for the first time in its history, to record the death of one of the Superintendents of Home Missions within its bounds, the Rev. Jesse Guernsey, D.D. The ordinary admonition which is conveyed by the departure of one who has usefully labored for years among us, is in this case made impressive by the personal and Christian qualities of him who has been taken; his strong and commanding good sense; his trust-worthy, practical judgment; his administrative abilities, his unflinching and ready kindness and sympathy in all relations; his devoted love for our churches and for all our Christian interests; his large hearted zeal and diligence in his onerous and responsible work."

The following paragraph may be found in Dr. Magoun's Asa Turner and His Times:

Dr Guernsey was of large make, both of body and mind, a man of great practical energy and wisdom, with a voice of remarkable volume and depth, of which was strong sensibility,

apt in affairs and fertile in expedients, and untiring in his devotion to home even education. In him, says one, "head and heart were very large." For five years (till The Advance was founded* he conducted, with Rev. G. F. Magoun, the Religious News Letter, the pioneer of state monthlies. He was an invaluable counselor in the college and the associations."

In Pilgrims of Iowa the name of Dr. Guernsey may be found on many pages. The closing words of the testimony of the book (page 205) are as follows:

"Returning East, he was at Woodbridge, Connecticut for a year, and then returned to Iowa for the great work of his life as superintendent of home missions, beginning in September of 1857, and closing with his death December 1, 1870. That this was a faithful and fruitful ministry these pages abundantly testify. As he was starting out on one occasion for some home missionary service, his wife "tried to detain him on the ground that he was unable to go; his reply was that if it were a large place he wouldn't think of going, but as it was a little church, and his coming would mean so much to them, he couldn't bear to disappoint them." This was characteristic of the man. He did a great work. In the fourteen years of his leadership the churches grew in numbers from one hundred and four to two hundred and seven, and the membership from three thousand, four hundred and ninety-two to eleven thousand and twenty-seven."

My association with Dr. Guernsey began in the early spring of 1868. I was then a student at Chicago Theological Seminary, in the Senior Class. He came to the Seminary,

seeking men for his field. He came to my room, evidently to see what sort of a chap I was. He talked of the fields of his field in a general way and then withdrew. I suspect that he went out to size me up still further by getting the opinions of Professors Haven, Bartlett and Fisk, then the entire faculty of the institution.

Presently he returned, and pressed me hard to pledge myself to northern Iowa, and named Ft. Dodge, Ames, Osage and other places as possible openings for me. Of all the places named I chose Ames. But Simeon Gilbert, later editor of the Advance, stepped in ahead of me. From the first Mr. Guernsey said, Osage is the place for you. But I didn't want to go there. There had been trouble in the church, and I was afraid of the situation; but there I went and stayed for fourteen years. He lived four years after my coming to the state, and he was my Superintendent. Of course in those years I met him often. I think he never visited me in my field. But I met him here and there at Associational meetings, state and local.

He gave me a hearty welcome as I came over the river at Dubuque, and spent a night there on my way to Osage. He told me of the field, but he was very sparing of his advice and his instructions. He knew that he could not tell me, or any other young man (or old man either as for that matter) how to do the work.

I often call to mind an occasion on which we were together at Cedar Falls. I had then been in my field for a year

or two. Brother Field, meeting me for the first time, said: "You have a pretty good field up there at Osage, haven't you?" Before I could answer, Mr. Guernsey standing by, said: "A good field, yes, but he made it."

I was never particularly drawn to Mr. Guernsey. We certainly were not chums. I never got up close to him as I did not Brother Ephraim Adams, and that almost at once. But I respected him, and appreciated his ability and fidelity, as Superintendent of Home Missions, and I regarded him as, at the time, the leader of the Congregational forces of Iowa. He stood four square to every wind that blew; and both you and he knew always just where he stood. He was a great, strong, powerful man--one of the great pillars of the Commonwealth.

From the Rev. Mr. [unclear],

[unclear] [unclear] [unclear]

Joseph Miller Cook, son of Arthur and Mary (Cook) Cook, was born in Mansfield, Ohio, April 2, 1836. He was neither a college nor seminary graduate. He studied at Oberlin for four years (1847-'51), but had only the Freshman year in the regular College course.

He came to Iowa in 1853 under the auspices of the American Home Missionary Society, beginning at Eddyville, August 1st of this year. The commission was renewed in 1854, and again in 1855. From this field (February 1854) he writes a very spicy report which was as follows:

"Then I came here, Aug. 1st, there had been no preaching in the Congregational church for a long time. Strifes and jealousies were rife among the people. A deplorable spirit of mutual repellancy was all abroad. They had a snug brick church tastefully finished within and without. They numbered twenty three on their church list. They had every convenience for worship except a bell; but a deplorable absence of the Christian spirit, a total lack of genuine, vital, practical godliness was discouragingly manifest. "Teke!" was the verdict of truth against them.

But I am happy to report great progress from that state of things. Our differences have been adjusted, our sinful wanderings cut short, and everything is encouraging. When I preached my first discourse here I spoke only to half a dozen; but now I have a full congregation. The first prayer meeting was attended by one male member, besides

myself, and a few females; our last one was attended by ten or more males, and many females, and was deeply solemn. We anticipate having our communion next Sabbath, and an addition of eight or ten to our number, some by profession of faith, but more by letter.

"Away out West", far up on the bank of the beautiful "Des Moines", stands our church, where ten years since the lands were yet the home and property of the Red Skin, with no civilization nearer than forty miles. In the fall of 1845, I, a wild, restless boy, in company of six others older than myself, attended the last Treaty made with the Sacs and Foxes, at which they ceded to the United States all their remaining possessions. We put our "corn sellers" and "thick Bacon" into a large, strong box, got a pair of horses and a good wagon, packed into it our provisions, our camping utensils, our buffalo robes, and ourselves, and started for the "Old Agency", a place then many long miles west of the last wave of emigration, then surging to the occident. After a few days of pleasant incident we reached the place, and there, before us, spread the "wake-ups" of the tawny Indians. Twenty seven hundred were there convened in general treaty with the "Great Father". I was but a boy. I enjoyed the novelty of the scene, and ran a foot-race with the son of the renowned Black Hawk; but it was a wild region "away up there."

Today, ten years later, I am no longer a restless, roving, adventure-seeking boy, but a minister and missionary, planting the standard of the cross twenty five miles west even of that "Old Agency", not among Red Men, but in a

flourishing village of 500 inhabitants, surrounded by a densely populated district of bona fide Yankees. But the half is not yet told. Westward, and still westward swells the wave of immigration. County after county is being occupied with men, women and children who have souls, and oh! who is to care for them? Who will come and gather them for God? Who? If you could have attended the semi-annual meeting of our Association at Ottumwa, this fall, and heard of the destitution of our western counties, and the appeals for bread, the bread of life, you could but have wept with us--not that the harvest was so great, but that the laboreres were so few. "Who will come?"

We cannot but wonder why a man that could write like this should be heard from so little. It was years before another report from him appeared in the Home Missionary.

In the midst of his third year at Eddyville he resigned, and, under commission of the Home Missionary Society, dated February 1, 1856, began at Indianola, and Palmyra. His stay there was brief. Connected with his commission stands a side note: "Health failed August 1, 1857." But his health had not so fully failed, that he was entirely incapacitated for service.

From Indianola he went up to Des Moines, and for some months was principal of the public schools of the city.

The question of organizing a Congregational church was under discussion, and some steps in that direction had been taken. In 1855 there was some talk of organizing, but brother O. French of Knoxville discouraged it. He thot

the time had not quite come to break loose from the Presbyterian church already established under the auspices of the American Home Missionary Society. But in the fall of 1857 "all things were now ready".

Mr. Cook took charge of the enterprise, and published the organization of the church as follows: "On the sixth day of December, 1857, at their own request, I, a regularly ordained minister of Jesus Christ, and a member of the Des Moines Association, of congregational churches and ministers, organized the following persons into a Congregational church, known and styled 'the Elgin church of Des Moines, Iowa,' by adopting the articles of government, articles of faith, and covenant, etc., and they are hereby declared to be a regularly constituted church having all the rights and privileges of a church of the Congregational order. Mr. Cook resigned from the public school soon after the organization of the church, and devoted himself entirely to the work of the pastorate in the new organization; and he was regularly installed as pastor of the church March 10, 1858. This installation, however, was of little significance because in January of 1859 he tendered his resignation being repeated, he was dismissed by vote of the church February 23, 1859.

From Des Moines, Mr. Cook went to Elgin, Illinois, and was pastor of the church there from 1859 to 1861. From 1861 to 1864 he was at Geneseo, not pastor of the church as I understand the record, but in service of the Christian Commission.

Near the close of the war, he was made chaplain of the 159th Illinois Regiment.

According to the Congregational quarterly, he was acting pastor of the Spencer Church, Illinois, from 1865 to 1867.

In May of 1869 he was commissioned for Alton, Illinois; and from this place sent the following reports:

"We are just now in the midst of a most precious revival; have been holding meetings nearly every night for the past week. A goodly number, all adults, have come forward for prayers, and some already rejoice in hope. Yesterday was our regular communion day. We received six into the church, all heads of families. Six others were expecting to come in, but chose to wait till the next communion."

In June 1870 he was commissioned for Breckenridge, Missouri. He was here, however, only six months. In December of 1870, he was commissioned for Maquoketa, Iowa. The Home Missionary record is that he left at the close of his commission. In this year, however, the church assumed self support, which notable event, Mr. Cook reported, Nov. 1871, as follows:

"Additions have been made to the church--and one whole family came in this week,--and in other respects the quarter has been one of growth and of promise of higher good to come. The question of receiving further aid from your Society was very fully discussed, and a feeling awakened on that important subject, which I hope and trust will result in relieving the Treasury of any further calls from this church. To you, this may seem small cause of gratulation to us; yet it is really a great thing for a church which has drawn on the rich and free resources of the Home Missionary Society

for a quarter of a century, to give up so delightful a luxury. It is so comfortable to just lie still and be fed. One gets so fat; there is such a feeling of restful ease and certainty about it; it does away with so much work of stewardship and tithing; it affords so much time and surplus means for other and personal enterprizes! The change is so radical and disturbing as to require much care, oftentimes, in carrying a church through it. It is like the weaning and teething periods of babyhood--critical, and not a little dangerous. It is so much easier to give \$25 a year, than to give \$50, that the transition must be made, somewhat as Patrick would have the cannon touched off--"kind o' asy at first." But I have strong hope that our church has passed the crisis on this question."

At the close of this pastorate, his voice failing, he studied medicine, graduating from a homeopathic institution; and he practiced at Cedar Rapids, Moline, Illinois, Dipton, and Batavia, and one year at Sabula, where he died.

He was married twice. June 6, 1853 he was married to Martha A. Goper, who died July 20, 1877. His second marriage occurring September 29, 1887 was to Elizabeth Long of Sabula.

His death occurred April 18, 1897, aged 71 years and 11 months.

This record is incomplete and broken. I had but slight acquaintance with Mr. [redacted], and I [redacted] [redacted]. It is evident from [redacted] [redacted] [redacted] [redacted] in part no doubt accounts for his frequent changes, and for

his leaving the ministry nearly a quarter of a century before his death. It is evident too that while in the ministry he was an evangelist, and because of his evangelistic passion he was in a measure unfitted for an extended pastorate, and led him from one field to another. I remember too that he was extremely orthodox, and, probably it was not easy for him to tolerate in others what he would not tolerate in himself. One of his brethren in the ministry says:

"He was certainly a most conscientious and devoted Christian, but he believed it was his special mission to 'hew to the line', and 'spare not'. We were always warm friends, and while he doubtless felt that I lacked the Elijah spirit he always spoke warmly and sympathetically of my work."

Mr. Cook's name will go down in history as the founder of the now great Plymouth church in Des Moines. His services at Eddyville were acceptable and fruitful. The influence of his life in Iowa was helpful in the building of the churches, and the making of the commonwealth.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED

Thomas Howe Canfield, son of Thomas and Sarah (Stone)
Canfield was born in Leicester, Mass., August 10, 1870.

Not a Jew, one English, and one French Presbyterian; these are all. The population on this field is at least six thousand, and is rapidly increasing. There are representatives here from almost every state in the Union, and from several European countries; in my own immediate neighborhood, persons from twelve different denominations of Christians. I often have, in my congregations on the Sabbath, people from a dozen states, besides Europeans--the representatives, again, of all a dozen different denominations.

It has been a solemn question with me, how this mass of mind shall be moved and moulded. Most deeply have I felt that it cannot be done by sight or by power, but only by the spirit of God. Few eastern Christians can adequately conceive of the trials of a missionary in such a field, and few, I fear, realize the importance of such an agency as the American Home Missionary Society, in establishing gospel institutions in such a field. What could be done without it?"

In October of 1856 Mr. Canfield closed his work at Bowen's Prairie, and took charge of the Bellevue, Cottonville, and LaMotte field. He was here for about three years under the commission of the Home Missionary Society, but none of his reports were published. In 1858 he was installed at Bellevue, but this did not make him a fixture. He closed this work in 1860, and was here to have been without charge until February of 1865 when he began at Lucas Grove and vicinity. He was here in '64 and '65. There is no report from this field. In May of 1866 he was commissioned for Lansing, and in November of this year reports:

"Last Sabbath closed my first quarter of labor at Lansing. I find this field one of the most important, in many respects, which I have ever occupied in the state. The town has a population of about two thousand, and is rapidly increasing. It must necessarily be considerable of a place. It is the only accessible point for the landing of steamboats on the west side of the Mississippi, for a distance of about seventy five miles, and it has a rich farming country in the rear, filling up with farmers who must necessarily seek a market at this point. I have seen as many as 300 teams a day, from the country, loaded with grain. In view of its prospective growth and its relation to a wide-spread population in the rear, Lansing should have a good minister and a strong church.

I found the church and congregation small, for such a place, but plenty of material outside to build with, and a large part of it I find accessible, so that I have plenty of work on my hands. I found the little church somewhat discouraged, and their spirituality low. Within the year an C.S.Presbyterian church has been organized here, taking a part of its members and a large part of its congregation from the Congregationalists. The Episcopalians also have made a new start. But the Congregational church, on my coming here, seemed to take hold of the work which God has laid upon them, with increased vigor. The subscription for the support of the Gospel reached about \$460, being \$150 more than was ever before obtained here. They are also building me a residence, costing about \$1,200. In a few

days I expect to occupy my new study overlooking the Mississippi for many miles. My first effort has been directed to the increase of spiritual life in the members of the church, and I am rejoiced to see that my efforts are not without results."

In Aug. of 1867 Mr. Fairfield reports again; as follows:

"In my last report I mention that the Holy Spirit seemed to be present in our weekly prayer meetings and on the Sabbath. Since that time the interest has considerably increased; the church has been quickened; old difficulties have been settled up; and there are several hopeful conversions. Among these here is one interesting case. A strong man in middle life, brought up without religious instruction in his childhood, has, after a long and severe struggle, found peace in believing. There are several more now evidently under conviction. The religious interest is shared by the Presbyterian church, and to a limited extent by the Methodists. My congregations are good, considering that the population of the town is about one half foreign, mostly German and Norwegian, and the other half is divided among three denominations, all struggling for existence."

A few months after this report he left the field, and, for a time, the state, and took up work in Kansas. It was quite the fashion in those days to go from Iowa to Kansas. December 1, 1867 he was commissioned for Oswego, Kansas; and in 1868 for Oswego and Chetopa. April of 1870 he was commissioned for Mound Valley (a contradiction of terms.)

In June of 1872 he was back in Iowa located at Nevinville,

and still a missionary, but no reports appear. He closed his labors here in July of 1873, and this seems to have closed his connection with the American Home Missionary Society.

From 1873 to 1881 he is located by the State Minutes without charge, at Muscatine. Then from '81 to '88 he lived in his little home and garden at Mediapolis. From 1888 up to the time of his death he lived with one of his children in Tucson, Arizona. Here he died of old age May 7, 1904, aged 83 years, 6 months, 17 days.

For a number of years as old age was coming on, while he was still living in Iowa, we gave him a little aid (a very little) from our Ministerial Relief Fund. But when he left the state, we became stingy and hard hearted, and withheld even the little pittance which we had before doled out to him.

As I now review the life of Thomas Canfield, and see how many years he gave to Iowa and the rest--seventeen in all, and all of these in home missionary service, my conscience troubles me a little that we refused aid to the old man on the verge of the grave, for I was responsible for the meanness; at least I could have prevented it. We argued that he could live till he died without it; that his children could take care of him; that he had done nothing for Iowa for twenty years, and not so much at any time, and so we withheld the aid. I am sorry that we did it. The bulk of his missionary services he gave to Iowa. He was with us in service about sixteen years, and he belonged to our Iowa Association for more than thirty years. We were not as brotherly to the old man as we ought to have been. When I

meet him on the other shore + an appeal to apologize for our
lack of sympathy and practical fellowship.

Twenty-sixth Sketch,

E.C.A. WOODS.

A. J. Augustus Woods was born at New Port, New Hampshire, in September of 1824. He was left an orphan when only fifteen months of age. He was brought up in the home of his grandparents. He studied at Letford Academy, and graduated from Dartmouth in 1850, and from Andover in 1853.

His first commission from the American Home Missionary Society, dated April 25, 1853, was for Dorchester, N. H.

The same year, November 20, (1853) he was commissioned for Wapello and Columbus City, Iowa. At that date he began his brief career in the ministry of this state. This was his first, and last, and only pastorate in Iowa.

There is from him only one published report. It appeared in June of 1854 and is as follows:

"My first quarter under your commission has just closed. This is one of the older settlements in Iowa, but for some reason it has fallen far behind many younger settlements in improvement and growth in respect to worldly enterprise, education, morals and religion. The great thoroughfares of emigration pass north and south of it; and civilization has steered right on without turning to right or left. But during the last two or three years, emigration has been attracted hither by the richness of the land; and now Wapello is the center of an enterprising community. We are situated on the Iowa River (which is navigable for steamboats during the spring months) about ten miles from its mouth, and six miles from Port Louisa, on

the Mississippi. Papello is the county seat of Louisa County, and will be an important place, even if it does not share in the great improvements. Its business is rapidly increasing.

We are confidently expecting that one of the great Pacific railroad lines will pass near, if not through this place--the Fort Wayne, Lacon and Platte Valley line. If this road should be built as proposed, it would increase the importance of this place very materially. You may judge of our growth by the fact that as many as twenty dwellings will be erected on the "town plot" the coming season. A new and spacious court-house is nearly completed. The present population is about six hundred. We have an excellent academy in operation under the care of Rev. A. L. Eastman, a former missionary of your society. Our public school is a very good one, but suffers greatly for want of proper rooms. It is hoped that the new brick building, whose walls are now a few feet high, will be completed the next season. There are several churches here besides the Congregational: viz, an English Methodist, a German Methodist, and a Campbellite church. The German Methodists own the only meeting-house in the place, and that is a "poor apology" for one. The English Methodists have the foundations laid for a house of worship, and will endeavor to complete it next season. The Congregational church--to which your missionary ministers--was organized only last May. It now numbers sixteen members, nine males and seven females. Since I have been here, two have been added to our number of profession, and two

have taken letters of dismission. My congregation usually numbers from sixty to eighty. The number of constant worshippers on the Sabbath is slowly, but steadily increasing. My congregation is always very attentive, and often solemn and still, as if the Spirit of God were speaking by his "still small voice". We hold a church prayer meeting every Wednesday evening. Here we meet warm and pious hearts; a few, to be sure, but those few, earnest and devoted. These meetings carry us back in memory and association to the Pilgrim Land, where we sometimes almost fancy we are once more mingling our prayers and praises with those whom we were wont to meet in days gone by. Here are some, we trust, who long for the outpouring of the Spirit. Will the prayers of such be unanswered?

We have a fine Sabbath school, numbering more than eighty scholars. These are all apparently interested in the study of God's word. Here children and adults, and even many heads of families, Methodists, Presbyterians, Congregationalists, Universalists, Campbellites, all, meet in delightful harmony to spend an hour in this best employment. Our excellent Superintendent, Rev. Mr. Eastman, has been untiring in his efforts to build up and sustain this school; and he has, through God's blessing, succeeded well.

We are making a strenuous effort to build a house of worship the coming season. Our little church has raised, within itself, nearly \$500, for the object, and about \$400 more has been subscribed in the neighborhood. This, with the \$500 which we hope to obtain from the "Church Building Fund," will build us a neat and comfortable house. We build

a brick, 30 by 40 feet, with a view to enlarge when necessary. We here owe this effort to the timely aid of the Building Fund. In our feebleness and poverty, we could not build alone. Our thanks will go up to God, mingled with those from scores of other churches, for that thought of thus aiding "little flocks" in this western land, which was put into the heart of him who suggested it. We feel that we shall owe very much of our success as a church, humanly speaking, to that same "Church Building Fund". We are now straitened for room for our congregation, and more especially for our Sabbath School; but we hope soon to be set in a larger place.

One item, which may be of interest to your readers, I will mention. Your missionary preached the first Thanksgiving sermon in Mapello. The day has never been observed here till last Thanksgiving, when we assembled, after the custom of our Puritan fathers, to return our hearty thanks to the Great Giver of every good; but, though it was the first, we hope it may not be the last season of like character.

Thus I have briefly sketched the state of things that now exists in a place where, not more than four years ago, a continual scene of drinking, gambling, horse-racing, and all kindred vices existed unrebuked. Here was then no Sabbath or sanctuary; but on that holy day, in this retired place, wicked men would congregate and revel without a blush. It was then a "hard field"--it bore the significant name, "the Devil's Stamping Ground."

There is one more report, not from, but concerning, Brother Woods, published in the Home Missionary. It relates to the missionary's death. He began at Apello in November of 1853; he died November 4th 1854.

The communication, published in the Home Missionary, January 1855, was dated November 8, 1854. It was from William Salter of Burlington, as follows:

"I returned last night from attending the funeral of Rev. E. J. A. Woods, your late beloved missionary at Apello, Louisa Co. He died on Saturday evening, the 4th inst., after a lingering illness of more than two months. His first disease was typhoid fever, which terminated in hemorrhage of the bowels. He had several relapse, and the hopes of his friends for his recovery frequently alternated with apprehensions and fears. He had cast in his lot with us, with large plans of life-long usefulness. He had laid a broad foundation, by careful study and varied acquisitions, for efficiency and success in the work of the ministry. He had found an interesting and promising field of labor, and an affectionate and appreciating people. His heart was in his work; he gave himself wholly to it. For a time, therefore, his friends could hardly bring themselves to think of his death as even possible. It seemed as though the Great Head of the Church had placed him in the very field of labor for which he was qualified, and which it was designated that he should long occupy and cultivate. Three days before his death, I had a long conversation with him and he spoke with great cheerfulness and expectation, of his hopes and

and plans of labor in the future. On that day his church was dedicated, which, but for his sickness, would have been a joyful occasion. Though he lay on a bed of languishing, we still flattered ourselves that he would soon be better. That night, however, there was a change, and gradually the sands of life ran out, until he fell asleep in Jesus. The last day of his life, he was a great sufferer, but lay in an unconscious state. In the conversations I had with him, he expressed humble resignation to the divine will, and simple confidence in the Redeemer. To the inquiry whether he regretted having come to the West, he answered that he did not.

During his sickness, Mr. Woods enjoyed the kindest attentions of his church, and of the good people of Apollo generally. He had gained a large place in all their hearts. By his life, as well as by his preaching, he had proclaimed to them the holy and benevolent principles of the Gospel. At the funeral, therefore, nearly the whole village were mourners. A large concourse attended his remains to the grave, where we sang the hymn,--

"Unvail thy bosom, faithful tomb,
Take this new treasure to thy trust."

Mr. Woods possessed those substantial qualities, which are nowhere more needful than in the West for success in the pastoral office. He was an excellent man for setting "in order the things that are wanting," and for building up a church in knowledge and virtue, and making them faithful in every good work. May his mantle fall upon some young candidate for the sacred office, whom you may send out among us to fill his place! It is a great trial of faith to see a

minister of so much promise, and now in the decline of his days. Mr. Woods was thirty years old in September last. It is hard for us, for his church, and for his bereaved widow, that we are to see him no more, in time. As for himself, what comfort there is in the thought, that his best preparations for usefulness on earth are not wasted and lost, but are only transferred to higher employments in the city of God, above!

Mrs. Woods bears her affliction with christian resignation. She is greatly endeared to the people of Wapello. She has not yet concluded what course to take for the future."

Before his death the brother was asked whether he should be buried East or West. "Bury me where I fall", was his reply. At the funeral they sang.

"Asleep in Jesus! Far from thee
Thy kindred and their graves may be;
But this is still a blessed sleep
From which none ever wake to weep."

Further comment is unnecessary. The picture of the man is before us--that of a lovely man, young, well bred, well educated, and prepared for a career of honor and usefulness, but cut down at the beginning of his work "To what purpose is this waste?" The Lord only can make reply. But this little ministry at Wapello and Columbus contributed a little to the making of the commonwealth.

Twenty-seventh. Sketch,

JOSEPH BROTHER.

Joseph Brother, son of William and Anna (Fennis) Brother, was born in Washington County, Pennsylvania, October 24, 1800. He was graduated at Athens, Ohio, in 1825. He labored as a Cumberland Presbyterian minister in central Ohio, and was for a time in the service of The American and Foreign Missionary Union.

He came to Iowa in 1853. His first commission for Iowa, dated December 31, 1853, was for Red Rock and Elk Creek (Jasper County).

In April of 1855 he reports:

"I am in the midst of a most interesting work, now going on in this village. I commenced a protracted meeting some two weeks ago, under very discouraging circumstances. Many, of other denominations, stood aloof; sickness, and other adverse providences hindered all the members of our little church from coming out, except two; and they, with some eight or ten wild youth, made up the congregation for the first two or three evenings.

I almost gave up hope. The ministerial brethren who promised to bewith me, came not. I set apart a season of fasting and prayer, and resumed the meeting. The congregation more than doubled in number, and on the third day, the house would not hold them. The deepest solemnity pervaded the audience; God's people were stirred up, and seemed more anxious about the advancements of the cause of Christ, and the salvation of sinners, than ever before. Each sermon was preceded by a season of prayer.

The first and chief evidence that the Holy Spirit was impressing the word on the heart and conscience of the impenitent, was in the case of a man of considerable note and intelligence, who, after trying all the isms of the day, Universalism, Campbellism, and open Infidelity, came, as he expressed it, to try Orthodoxy.

The sermon was from this text: "He that is not with me, is against me." After the discourse, he rose, and asked the people of God to pray for him; saying that the sermon had knocked every prop from under him, and left him no support; and, as he spoke of an invisible power accompanying the word upon his soul, almost all the impenitent in the house seemed moved. Some of them are now rejoicing in hope. Inquirers are increasing; and among them are those who have been the most abandoned in profanity, intemperance, and Sabbath breaking.

Rev. Mr. Westervelt, who has been with me for the last week, has now gone; but our meetings for prayer, conversation, and counsel, are continued.

This work, all things considered, is remarked by the old citizens as being a great work; for there were very strong prejudices perfacing this entire community against Congregationalism. These well-grounded prejudices, however, existed; they, in part, arose from the failure of a minister to meet certain pecuniary engagements; and there is yet danger that some of those prejudices may be revived."

In July of 1837 Mr. Mather reports again:

"I often wish that the dear people of God who have com-

Having lost her trunk on the road, which contained all her clothing but what she had on. ~~Since our return, we have~~ lost a valuable cow, one great dependence for our table. Could ministers and people in the East, compare their comforts and privileges with the trials and privations of feeble churches and missionaries in the West, they would more highly prize their mercies, and forego many of their luxuries ~~as ours to the Lord.~~

There is still another report from Red Rock, (September '58) which is as follows:

"I sit down to rest a moment from the fatigue of endeavoring to save a little of the wreck of our humble home, caused by a very sudden rise of the Des Moines river. Having had some three days without rain, and the prospect ~~of a fine day for the coming season,~~ I put on my horse to our light wagon, and took my family to a place at which it was intended to hold a meeting. When we got within a few miles of our destination, the rain came on again in perfect torrents; and for two days and nights the whole country was flooded. As soon as it ceased a little, we set out to return home, but we found bridges gone, and the road by which we came entirely impassable. We were anxious to get home before the angry flood should reach our cottage; but though only a few hours' travel from it, we were nearly two days on the way, having to make such a circuit. When we got within a mile of home, we met the back water. I procured a small skiff, and got to the house, and found that the kind neighbors had rescued a few things after they

able to endure the trial of the journey, he was taken to a relay. After being at several other places, he got better, but again relapsed. Once more he rallied, and attempted to go on in our own house; but his strength was too feeble for his feeble strength, and again he was protracted, and this time was brought to the very gates of death. He is now, we hope, convalescent, but very feeble. God has been very gracious to us, even in our darkest hours, and the people here have greatly endeared themselves to us, by their hearty and unaffected kindness and sympathy. Yet father's long illness has brought great expense with it; and as it is so difficult to obtain anything here suitable for an invalid, we have had to send a distance of forty miles for many things. One kind boy rode that distance and back again, through a heavy storm of wind and rain, without stopping--except long enough to feed his horse--to obtain some necessities. It costs much, to live here; our means are exhausted. Kind as the people are here, they have not much to spare from their own necessities, to aid us. Our house, too, is very open, and needs a great deal of repairing, to protect us from the fury of the winter storms. While I write, a snow storm is sweeping over us, and it is almost impossible to keep comfortable, even in the sick-room, and this is the only room that is in the least degree comfortable. But we would not murmur. God has ever been very good to us, and we can trust him for the future. And now that father is better, we feel cheerful and contented. We would ask for ourselves, and the little church here, an interest in your prayers.

Mr. Mather recovered from this sickness only in part. He was never again the man he had been before; but he continued his missionary labors, his commission in 1860 being for Fontanelle and Day's Mills; and a note says "preaches at five other points."

"Invalid though I be, I would express my heartfelt gratitude to God for a place amongst the noble band of Home Missionaries so widely scattered through northwestern Iowa. Truly the field is wide, the harvest great, and the laborers are few. For some time after I came here, the people were very irregular in their attendance at meeting; but there has been a great change in this respect; which seemed, indeed, to be brought about in the Lord's own way."

I was seized with a violent attack of sickness, of a most painful and dangerous character. My sufferings were so great for many many days, that the sympathy of the whole community seemed enlisted. Many came and offered their services, to sit up at night, or in any way in which they could be of use. We had to send forty miles for a physician; who came and staid with me a number of days, until he fully ascertained the nature of the disease, which was rather obscure at first. After some four or five weeks hope slowly revived.

When it was announced that there would be a prayer and conference meeting at my house on the Sabbath, to be conducted by "the parson", the house was crowded, and a most precious time we had. Eyes unused to weep, were suffused with tears; and from that time a new interest on the subject

of religion was commenced; and it is now the subject of conversation in the shop, in the street, and by the fireside.

Two weeks from that time, it was announced that "the parson" would preach in the church, at eleven o'clock. We had a good turn out, and a precious time. The house was made comfortably warm. I was taken to it in a buggy. I had to conduct part of the exercises in a sitting posture; but I was enabled to "stand up for Jesus" for some forty five minutes; and a more solemn and attentive audience is seldom seen. If I am not greatly deceived the people seemed to realize that the Lord was speaking through the lips of clay. I returned to my room much less fatigued than my friends feared I should be, and greatly refreshed in spirit. I hope to be able to continue my Sabbath preaching in the day time fearing to attempt night preaching yet.--I am still so feeble that I cannot sit up all day.

My protracted sickness involved a great amount of expense. We had to keep our stoves hot, day and night. My people are in advance of engagements; and could continue to do more but the prairie fire, one stormy night, destroyed their crops, so that they will have to buy their own bread.

I may truly say, that the Lord brought me through the furnace; and I trust that the process has had a refining influence. Blessed forever be his holy name, that through all my painful trials I had his gracious presence, and the comfort of the Holy Ghost."

The commission for 1861 marks the boundaries of his field as Monticello and Jay's Mills, and six other preaching stations. Field enough certainly for a sick man! We are

not surprised that the next item respecting Mr. Mather is a record of his death, published in the Home Missionary for December 1865. The record is:

"Died at Fontanelle, Adair County, Iowa, on the 14th day of September 1862, Rev. Joseph Mather, in the 62nd year of his age.

The deceased had been suffering for a long time under a painful and incurable disease, but through all his sufferings he found consolation in the religion he professed, and looked forward to a closer union with Christ in heaven, when his earthly sufferings should be over. He was deeply interested in all the reforms of the day, and especially in the cause of missions--a cause to which he had devoted his labors for several years previous to his illness, as a missionary of the Home Missionary Society."

The Rev. pastor, Rev. Increase S. Davis, writes:

"Last Sabbath I attended the funeral of our Brother Mather, of Fontanelle. He was sick several months and suffered very severely. He bore his sufferings with great patience, and died in joyful hope of a glorious resurrection. It was his request that his gratitude, should be expressed to the American Home Missionary Society for the aid he had received from its funds."

Mr. Mather was married (date not given) to a daughter of Rev. Dr. Wylie of Wheeling, Virginia. Their daughter and only child married G. F. Kilbourn of Fontanelle.

So this noble self-sacrificing joy-abounding missionary, also abounding in suffering and tribulation, passed on to his reward.

Twenty-eighth Street,

OLIVER DIMON.

Oliver Dimon was born at Fairfield, Connecticut in September of 1808. He was the youngest of nine children. Early in life he made a profession of religion, and after a successful course in an Academy he graduated with honor from Williams College in 1840. He then taught for nearly a year in a young ladies' school at New London, Connecticut. After this he began the study of law at Norwich, Connecticut, with Judge Bissell, and continued it in the Cambridge Law School, and in the office of G. G. Loring of Boston. He was admitted to the Boston bar at 1844, and continued in practice in Boston with fair success until the fall of 1850. He secured the full confidence of his clients, and all who knew him. He was made a deacon of the Old South Church in 1847, Partly on account of his official relations in the church, he was led into a christian life of great activity. He gave much time to charitable and benevolent occupations. So deeply did he become interested in christian work that he at length decided that it was his duty to enter the christian ministry. So in the fall of 1850 he gave up the law with all its prospects for worldly advancement, and entered Andover Seminary. Here he remained three years, diligent in his studies, and unfolding in all the graces of christian character.

In the late fall of 1853 (December 6) he was commissioned for Keosauqua, following Daniel Lane in the pastorate there. He was permitted to labor in this field less than one year.

In the fall of 1854 his work came to an end by reason of a severe attack of rheumatism, which in January of 1855 was followed by paralysis. He was carried back east to die. He died at New London August 22, 1855.

He was a man of fine intellectual powers, developed by education. He was a good thinker, and expressed himself with clearness and energy. He was firm in his own opinion, but he was still tolerant. His piety was deep, and constant, permeating his life. He was naturally benevolent, and gave freely of his substance for church and charitable purposes. He loved to seek out the poor and sorrowing, and give them his pity and sympathy. He entered into the joys as well as the sorrows of others, so that he was a good companion. He was a high minded and devoted christian. His brief ministry indicated a character of substantial excellence, and gave promise of great usefulness. One of his brethren in the ministry bears this testimony: "He was a good man; and the once harrassed by doubts, fell asleep with an unclouded hope in the life everlasting."

Twenty-ninth Sketch,

ELMER O. BENNETT.

Ethan Osborn Bennett, son of William and Esther (Elmer) Bennett, was born in Newton, Cumberland County, New Jersey, October 24, 1824.

In 1835 the family started for the new West. After stopping for two years in Indiana, they came on to Iowa; crossed the Mississippi at Burlington on the 11th of May 1838; and started a new home on a claim a short distance from the city which was then a mere hamlet.

Being the youngest of eleven children, and of frail constitution, he was selected for a College education. He commenced the study of Latin with Rev. Charles Granger, then located at Crawfordsville. Elijah P. Smith also studied with Mr. Bennett. Of him we will hear later.

In the fall of 1844 Mr. Bennett entered Dr. Nelson's Institute at Quincy, Illinois.

It will be remembered that this Mr. Nelson, once a noted infidel, became one of the great apostles of the Christian faith; wrote a book on "the cause and cure of infidelity" and was driven out of Missouri on account of his anti-slavery sentiments and sermons. He was the author of our Iowa starting hymn, "The days are gliding swiftly by". This hymn was written while he was in hiding on the banks of the Mississippi, while he was making his escape for refuge to the home of Asa Turner, then in Quincy, Illinois. Here he founded his famous school.

From this Institute, Mr. Bennett went to Yale for further

theological study, but graduated from the Oberlin Theological Seminary in 1853.

Returning to Iowa he was commissioned for Jackson, Feb. 1, 1854; there he was ordained November 2nd of this year; and there November 7th 1854 he was married to Miss Laura Ann, daughter of Sylvester and Lucinda (Willetts) Polsifer, formerly of Westfield, Mass.

His pastorate here began and ended about the same time, it was so short.

On his wedding day, Nov. 7, '54, he was commissioned for Crawfordsville and Columbus City. This commission was renewed in 1855 and '56. From this field in September of '56 he made a report as follows:

"We had the pleasure of witnessing the power of a christian faith in the hour of death. Among the number of triumphant deaths, was that of a young lady, who for several terms had been teaching a select school in this place. She was endeared to a large circle of friends, by the strongest ties of love and sympathy. On her death bed she conversed with her scholars separately, urging them all to prepare for the last hour, and to meet her in heaven. She requested a moment to be given to each one, beseeching them ever to remember her dying charge. She fell sweetly asleep in Jesus. Her death made a deep and lasting impression on the minds of many. In it they could realize the value of religion. A contrast was presented, in a scene dreadful to behold--the death of a sinner, deprived of hope and reason, blaspheming God with his dying breath.

We endeavored to improve the opportunity for deepening the conviction of the sinner, and pointing him to the Savior. Meetings were held for more than a month. They were full of interest, and sixteen or eighteen persons were hopefully converted. Thus the afflictive dispensation of Providence proved a blessing in disguise, so that we could fully appreciate the beautiful lines of Cowper:--

"Ye fearful saints, fresh courage take;
The clouds you so much dread
Are big with mercy, and shall break
In blessings in your head."

Nine were added to the church by profession, four of them heads of families."

In 1857 the commission was for Columbus City only. Mr. Bennett did but little preaching after 1860. His voice failed him, and his general health was poor. He taught school for many years, residing at Crawfordsville, ('60-'64) Mt. Pleasant ('64-'70), Crawfordsville again ('70-'73) and at Brighton ('73-'80).

Here at Brighton I was often a guest at his home. In those days if I remember correctly he was a cobbler. He could not preach, but he was ready for every service he could perform. He was the head, the hand, and soul of the church in those days. His wife died May 20, 1890. After that he lived with children at Webster, Texas, and Rogers, Arkansas. He died at Rogers, of heart disease, November 30, 1899, aged 74 years, 1 month, and 6 days.

Brother Ephraim Adams tells the story of his life in a single sentence, "A good man, quiet, unassuming, useful."

Thirtieth Sketch,

JOHN C. STRONG.

John Cotton Strong, son of Joseph and Rhoda S. (Gates) Strong, was born in Granby, Connecticut, May 12, 1818. He attended Amherst Academy; graduated from Williams College in 1843, and from Hartford Theological Seminary in 1846. He was married December 15, 1846, to Celia Senantha Wright of Plainfield, Massachusetts; and the following day (at Plainfield) he was ordained.

From 1846 to 1849 he was a missionary among the Choctaw Indians; and then for forty years he was a home missionary in the East and in the West. His first commission, dated August 1849, located him at Edington, Illinois, in connection with a Presbyterian church. In 1850-'53 he was a missionary pastor at Chester Factory, Massachusetts. While in this pastorate, March 2, 1850 his wife died. His next commissions were for Lyons, Iowa, May '54-'55; and then in May, 1855 he was commissioned for Scuppernon Creek. The years 1857-1859 he was at Bradford. April 23, 1857 he was married to Miss Cynthia Rosetta Hamlin of Newport, New Hampshire.

According to the obituary sketch, published in the year book at the time of his death, Mr. Strong was Superintendent of Public Instruction in Chickasaw County from 1860 to 1862. This is undoubtedly a mistake for the Home Missionary records, much more reliable than those of the year book locate him in those years at St. Charles, Minn. Undoubtedly his public school work was performed in connection with his pastoral work at Bradford, 1857-'59.

For some unaccountable reason none of Mr. Strong's quarterly reports from Kingston, or Chester Factory, or Lyons or Copper Creek or Bradford were published. Not until he had reached Minnesota were his reports made public. We are certainly pleased finally to get a little flavor of the man from his own writings. From St. Charles, November '61 he reports:

"We have just organized a Sabbath school, at a point five miles distant, which we hope will be productive of good. This point certainly needs the influence of the Gospel. Last Sabbath I met several teams, evidently on a visiting excursion, also persons with large strings of fish, that probably had been caught in the mill-pond; I saw others near the road reaping grain, and heard the blacksmiths' hammer sounding on the anvil. This place is not bad above all others at the West; indeed, I do not know that its morals are really much below those of the place in which I live; as here we have been nearly overwhelmed with infidelity, and other influences adverse to religion.

There are truly many choice and worthy christians at the West, but we have some that are altogether too loose in their religious sentiments and practices. Our churches are so small and feeble, and public sentiment is so unsettled and so changeable in regard to what constitutes christian duty, that we are obliged, at times, to bear long with wayward church members. This class of professors are generally the mischiefmakers for ministers. Knowing they are guilty themselves, and ought not to live

as they do, they become uneasy with their minister, and they judge that he is not the man for the place, as he doesn't interest them as they wish to be interested, and then, farther, he is too plain in his preaching, and so on. This class of uneasy, restless, and unstable church members, too often succeed in putting a train of influences in action that neutralize a minister's influence, and, in the end, force him to seek a new location.

I will now speak of St. Charles. Upon the return of warm weather, our congregation began to fill up; and during the summer we had good congregations, which commenced operations here on the second Sabbath after I moved my family into the place, and which brought great joy in the congregations of all denominations. This place has survived that shock. The preacher of infidelity styling himself the Friend of Progress, who came here at the same time with myself, and who last winter, and even last summer, after the tent-preacher had sold himself up, and was a popular man in this region, has now, I am told, closed his services. But it will take a long time for the pernicious and ungodly influences to die out, that have found root in this genial soil through the influence of these two men. Many in this village are avowed disbelievers in the Bible, and many other beside manifest no particular regard for religious institutions. And thus the number of those who can be relied upon, in this place, to sustain the cause of Christ, of all denominations, is but small. At times, it makes me sad to see that it is so. I have labored according to the best of my ability, in the cir-

circumstances in which I am placed, and I do not see the fruits that I desire to see. In a field like this, a minister has his share of trials and perplexities enough to keep him humble all the time, with no fear of ever becoming unduly elated.

I can, however, refer to one item of rejoicing. During the past quarter, I have become the owner of a horse. This, I find, is quite a coming up in the world. I can now get around more among my people, and with vastly more ease than before. In my last report, I stated that in coming to St. Charles I found it necessary to part with my old horse, that I had used ever since I had been in the country, and that had taken me around in my missionary work a great many thousand miles. Since I parted with him, I had hardly dare to indulge the hope, in view of my finances and the increased expense necessary to support my family, ever to possess another. But a way was unexpectedly opened for me to get a young pony, that answers a very good purpose. He was valued at \$50. I am to pay for him partly in money that I hope to receive from your Treasury, and in addition to this amount, I put off the old watch that has been my companion ever since I have been in the ministry, together with a copy of Webster's Dictionary. On the whole, I feel that I am a highly favored man, even though I shall be obliged to practice rigid self denial, in order to spare the money that I invest in my new purchase. No missionary at the West can adequately perform his pastoral labors without a horse."

There is another report from the St. Charles field, (March '62) as follows:

"We used our meeting house last winter, without being plastered. The few that felt it a duty to attend meetings at all, were nearly frozen, during the service time. Our congregations were merely nominal; and my labors during the winter were just about sacrificed except as they served to retain a hold on the place. Last summer an effort was made to plaster the house, before harvest, and failed in consequence of a disappointment on obtaining lime. The fall came, and I could not see that there was likely to be a movement made toward finishing the house. I referred to the matter, in public, one Sabbath, and stated, that I designated the week for doing so, and that we would be ready to begin on the 1st. One of our members expressed his earnest desire to have the house finished, and his readiness to do his share. As almost every body is well pressed in the fall with their own business--and especially was it so last fall, since many of our active men have been called away to the war--I decided, that I would go down to the quarry, hire a farm wagon and drive to Rochester, twenty five miles distant, for brick to make the chimneys. And then further, as I wished to get through the operation as soon as possible, I ordered some sand, and lime, and bricks, and mortar, and, finally, I took up the mason's trowel, to see what I could do in spreading mortar. As I had closely observed the motions of the "Master Mason", I was declared to be an apt scholar. So I kept on, in this

line of operation, and I am confident, I shall be able to
all plastered, I am confident, I shall be able to
myself. I have the satisfaction of being able to reveal
the secrets of the "Fraternity". If ever I locate in an-
other place, and there is a meeting house to be plastered
I shall cherish no disposition, however, to reveal my
knowledge.

Under the circumstances in which we were placed, I felt
that, unless I did lend a helping hand in the enterprise,
the meeting house would not be plastered, and it would be
of no use even to attempt to hold meetings this winter in
it; and thus, the whole of another winter's labors would
be sacrificed.

You are aware that we are on the great thoroughfare
leading westward far back into the country, through southern
central Minnesota. An immense amount of teams and travel
pass daily through the village--Sundays not excepted. In-
deed, at times, I have seen more teams and travel through
the place on Sunday than on any other day of the week. For
I am inclined to think that many lay their plans so as to
make it a matter of necessity to travel on Sundays, when
they would not work were they at home. Thus they make
their calculations to be on the road on Sunday, so as to
save, as they suppose, one day in the week.

I can but regard this as peculiarly a hard field to
cultivate. Were not its geographical position such as to
make it a place of prospective importance, as soon as the
railroad is completed, my courage to labor here, I think,
would soon fail me. At times, I am almost completely dis-

couraged, and feel as though I could not, and I will not, stay any longer. There is no one to be expected that the place should be held, in the hope that God will revive his work here, and then there will be material to work with, and about here, to make a strong, self-sustaining church, in a short time.

The members of our church are generally poor. Not that they have not a plenty of property in their hands, but they are sadly in debt, and find it difficult, and, I suppose, almost impossible to make headway in liquidating debts that were easily incurred when the times were good, and four and five per cent a month were common rates of interest, but which now prove like a mill-stone about the neck of one plunged into the depths of the sea. Our members also scattered over a wide field; and it is with difficulty that they can act much in concert, so as really to be efficient.

Sometimes I feel that my people do not assist us as efficiently as they ought, even for their own good, or to the extent of their obligations or real ability. But then, when I take into consideration the prices that they receive for their wheat--which is the staple article with the farmers in southern Minnesota--and that it brings only from 50 to 60 cents per bushel, at Winona, and from 40 to 50 cents at St. Charles, I am satisfied that the people, and their experience be spread out upon the pages of the Home Missionary, will be able to do all that is required, and often elicit more sympathy.

is this way, we have been able to lean most of my weight on that. Thus, you see what a pressure, in the Western field, the Home Missionary Society sustains. Let that break, and the army of western Home Missionaries would be compelled to disband, or starve at their posts. Hundreds of little churches, struggling into existence, in this western country, and some brought almost up to a self sustaining position, would die out, and the material of which they are composed would scatter and wander like sheep without a shepherd. Were it not that we have received assistance from kind friends at the East, this fall, such as articles of bedding, clothing, and other things that only such friends know how to prepare, I do not see how we could have got along comfortably."

Before this report was published Mr. Strong had moved from St. Charles to Albert Lea. The commission was renewed in 1885. From here he reports the great Indian scare of the summer of 1882. The report, published November of this year, is as follows:

"At the date of my last letter, we had heard that the Indians were troublesome somewhat at and about Fort Ridgely. Very soon, families began to move eastward, through fear of the Indians. Immediately we heard all manner of Indian reports--that great numbers of people had been murdered by the Indians at New Ulm and on the Cottonwood--that this and that town had been burned, etc., etc. Soon the people

in great numbers, with the hope of reaching the east, to pass through our place eastward. The number of families who are thus leaving the country is constantly increasing; so that this forenoon, we have had, I am sure, more than one hundred families pass thru our village. How many more are behind on the way no one can tell. We understand that on other thoroughfares there are corresponding numbers of those who are fleeing out of the country, or to parts where they can get women and children out of danger, while the men intend to go back. This movement seems to be a perfect panic. How extensive it is I have not the means of determining. But over an area as much as two hundred miles square, embracing as many as ten or more counties, the people are moving away for fear of the Indians. This panic also extends to the northern counties of Iowa.

It is sad to see this movement. Most of the people are in moderate, and many in needy circumstances. I presume more than one half of the rush are without any money. They leave their all behind to go they know not where, but to get away from the Indians. If they return soon, much of the grain will be destroyed, and but little provision will be made for the support of cattle, which are raised in far greater numbers than in the eastern part of the state. It will be impossible to support, during the coming winter, the immense number of cattle that have already gone eastward. Great distress and suffering will surely follow this wide-spread panic.

Your missionaries in all these counties will suffer in

their temporal support, and their congregations will all be broken up and scattered, at least for the present."

Superintendent Hall writes of a visit to Albert Lea in the winter of '62 and '65, as follows:

"Although the severest storm of the winter raged thru the whole of Saturday, yet the evening found us back again at Albert Lea, ready to fulfill my appointment to preach for Mr. Strong on the Sabbath. The people of this place had just given a very pleasing testimonial of their interest in the Gospel and of their good will toward their present minister, by making him a very substantial donation, amounting to about \$90. A donation amounting to somewhat over \$100 had also just been made to Mr. Conrad by the church and the good people of Winnebago City and vicinity."

Mr. Strong was in Albert Lea for two years, and then February 20, 1864, began at Chain Lakes, Martin County. From here he reports (August '64) as follows:

"While absent from home, I received intelligence that our cabin was burned. It was accidentally set on fire, in the roof. A considerable portion of our household goods were got out, though in a greatly damaged condition, by reason of the efforts to extinguish the fire. The roof was composed of hay, covered with prairie sod. When water was applied to extinguish the fire, a peculiar compound of mud and ashes made its impress upon everything that came in contact with it. As the fire was fought with water for about three hours, many articles were so thoroughly drenched that they are nearly ruined, while the stoves, bedsteads, etc., are destroyed.

The people of the settlement, in response to their sympathy, by raising a subscription, which now amounts to nearly \$100, to aid in building another, more permanent cabin.

My family was at first divided up among the neighbors. As there was no vacant house or cabin to be had, in all this region, a friend offered us quarters, in the chamber of his cabin, which we cheerfully accepted. I am now writing this report in a chamber of a cabin warmed by a borrowed rickety stove, that will hardly stand up--a chamber not as warm, or commodious, or as comfortable as the old fashioned garrets of a New England farm house. The weather just now (February) is intensely cold, and it is with difficulty that we keep comfortable.

I cannot describe to you the inconvenience of being burned out, in winter; to say nothing of the loss we sustain. We feel the loss; it presses heavily upon us; and the more, as we are far back from the frontier, in this very new county, where every article of clothing and mercantile supplies is costly: But in view of this calamity, we do not murmur nor complain, but consider it a Providential allotment, in our missionary experience.

I have had, for the past quarter an unusual variety of experience even for a western missionary, all within one week's time.

1st. I have been maliciously arrested, and fined by a whiskyite court, \$34.18.

2nd. The people then immediately made me a donation party, the proceeds of which were nearly \$100.

3rd. Our cabin was very small, so that we had much inconvenience and loss.

4th. I am receiving the sympathy of the people, in this new field, to the extent of 100,000.

I hope all these sympathies will be turned to good account, making me more zealous and devoted to my Master's work.

As yet our little country, this valley of country, received a heavy emigration; nearly all of which went away, upon the Sioux outbreak, never to return. Last summer and fall, in view of the beauty of the country, and the advantages for securing homesteads, a large emigration again came in; and indications favor the expectation, that before another winter, other crowds of emigrants will settle in this country.

In a Home Missionary point of view, this region "is all place;" but there will soon be places, not only for one, but for two, and three, and many, missionaries, to labor for the spiritual good of the people.

This whole field is new; and as the people are just starting themselves in their homes, or rather, are making homes for themselves, and are mostly in moderate circumstances, they have not the ability, at present, to do much for the support of the ministry. These are war times, and war prices for almost every thing of a commercial nature rule the market here. Ten, fifteen, or twenty dollars, for a little piece of land, or a few supplies for a family, especially when we come to the purchasing of articles of clothing. Had it not been for the mis-

...that, like the Hivernian, I am not sure our
wishes could have been replenished as to what we
wants any ways adequately supplied."

In March of 1865 there is another report as follows:

"This scope of country has suffered severely, the past
two years, by drouth. By reason thereof, the water mills
have not been able to saw lumber. This has prevented the
people from getting their lumber, and they are
almost wholly of prairie sod, from the foundation to the
ridge, with no floor but the solid ground. People are thus
living who never lived so before, but sawed lumber had been
beyond the reach of the people, and they must submit to
stern necessity, imposed by a good Providence withholding
the rain.

In my last report I referred to the Indian outbreak,
which was a great one, and which has done much
of us, creating all sorts of rumors. The Indians wanted
horses, and they got them. They also got a
boy was wounded. They obtained the horses they wanted,
pillaged a few houses, and went off.

These Indian forays, together with the drafting now
going on in our midst, keep up a constant excitement which
I cannot regard as specially favorable to missionary pro-
gress. But as these influences are only temporary as we
shall not always be upon the frontier, as the war will not

longer continue, and as the work is of a permanent work, it will prevail and leave its appropriate impress in this country."

The last report from Mr. Strong was published in June of 1866, and is in part as follows:

"Some of my appointments on the Sabbath have been interrupted, as usual, in the winter season, by storms and severely cold weather. An eastern person can hardly form an idea of the severity of our cold weather, when the mercury is 20 and 30 below zero, with a fierce northwest wind sweeping over the vast prairies. On such days it is neither prudent nor safe for women and children to attempt to attend meetings.

A few weeks ago, we had a snow storm, and the ground became iced over with a crust. Last week, we had another snow storm--the snow as fine as flour, and about five inches deep. The weather afterward was warm and pleasant. On the evening of the 15th inst, there was a singing school about four miles from my house, in the school house on the prairie. During the school the wind commenced to blow, and the snow to fly. Seven children--three girls and four boys, of two families--thought it best to start for home, two miles distant, over the prairie. The air was so full of snow, an object could be seen but a very short distance. They lost their way, and one of the girls froze to death that night. Morning came, and the wind blew as hard as ever. It was a dreadful day--the mercury 20 below zero. The poor children were out all this day; night came, and the other two girls

wrote to me. After night had fallen on the 11th, the coldest night of the winter. In the morning the mercury was at 26 below zero. A little boy, ten years of age, awoke his older comrades, early in the morning and with great difficulty aroused them to make a start. After being out two nights and one day, the ox sled, containing the frozen bodies of the three girls, reached the door of one of the parents. The lower limbs and hands of three of the boys were frozen stiff. I have visited these families today. It is a sorrowful scene. The three girls lay on one bier, still frozen stiff. The sufferings of the boys are dreadful. It seems to me impossible for children to endure such extreme cold weather, with the air full of snow. I could hardly believe it, unless I had experienced the weather and seen the boys, with their frozen limbs. Three of them, I think must die. If amputation is resorted to, it will be too extensive for the nervous system to endure.

Thus you see your missionary's appointments are liable to be interrupted in the winter season, by weather in which it is not safe for him to attempt to visit them, or for the people to attend. But he aims to go prepared for such emergencies, in his travels. Look at him, rigged to brave the storm and severe cold. He has, upon his person, two undershirts, two pairs of drawers, two pairs of thick pants, vest, coat, cloth overcoat, and over all a buffalo overcoat that comes below the knees, with a collar that turns up above the top of his cap, and is tied closely round his neck, with a heavy comforter. On his feet, he has three or four pairs of socks, and his feet placed in a large pair

of foot "packs". His hands are correspondingly clad. Cloth-
ed in this way, I cannot tell how cold he can be, but
and I know, by experience, he can be as comfortable
warm when the cold is 30 below zero, with a heavy wind."

Mr. Strong continued in service at Chain Lakes for six
years, and then for twenty years more, without charge, this
was his home.

In 1891 he moved to south Seattle, Washington, and
there he died December 1, 1896, aged 78 years, 6 months,
and 19 days.

This good brother had only a slight association with
Iowa. He was with us only five years. He gave us ex-
cellent service at Lyons, Copper Creek and Bradford. He
had to do with the founding of the New Hampton church.
Miss Belle Powers, writing of the organization of the
church, February 14, 1858 says: "At this time Rev. J.C.
Strong of the Bradford church was present and gave the
necessary aid." Mr.Strong's longest and most enduring
work was done in Minnesota. He was one of the noble,
self sacrificing and efficient pioneers of the interior.
He touched and helped to mould in truth and righteousness
three of the great commonwealth of the middle west.

Thirty-first Hotel,

ALBERT HANSON.

Albert Hanson, son of William and Cath. (Annis) Hanson was born in Armand, Province of Quebec, Canada, November 25, 1803. He grew to manhood in Canada, working on the farm with his father.

About the year 1825 the family moved over into Vermont. Here he gave his attention to legal studies, and being admitted to the bar, practiced profession for five years, in Vermont. April 27, 1854 he was married to Rebecca Farr of Milton, Vermont.

In a season of special religious revival he became active and zealous in the movement, and decided to enter the ministry.

In 1839 he started on a theological course at Gilmanton, New Hampshire (I do not know the school) and graduated in 1841.

He began his ministry at Bennington, New Hampshire, November 3, 1841, and was dismissed from that field by Council in May of 1850. October 17, 1850 he was installed at Rochester, Vermont, and was dismissed February 20, 1854.

In May of 1854 he came West, under the auspices of the Home Missionary Society, locating at Marion--following the pastorates there of Bennett Roberts and J. R. Mershon.

His first published report for the field (July '55) was as follows:

"Our fields of labor here are too large; but what shall we do? The minsters are not to be found to supply the palces rising into importance, nor has your Society

the funds to sustain them. In this state of things the missionary must still hold up his hands, even though weary, and look after those places nearest to him a little longer; and when churches become organized something more must be done. It will not do to let them alone. They will not be left alone. There are scores of self-constituted preachers already swarming in the new settlements, and peddling out sentiments with just morality enough to make them marketable, but subversive of all the fundamental principles of the Gospel. Your missionaries are received and heard with attention because they have something to say; and but for these, and a few others, the West would soon be a place of terror. But with these, and the blessing of God, there is hope. Without boasting I may say I have been listened to with deep interest by a school house full of young people, where a few days before, others had been driven out by the confusion and noise. Only give them the Gospel in its simplicity, and they will give attention. Such places are multiplying around us every year, and when one becomes supplied another rises up to take the attention given to its predecessor. Does any one ask, "are you not tired?" No; we are fatigued, but not tired. We know that our physical systems are wearing out, and that we shall soon rest beneath the prairie, but we say, only give us food and raiment--give us more laborers--and we will sow the seed, and both you and ourselves will be at the harvest. Oh that our eastern friends could feel the demands of this field as we see and feel it! Give us, if not your sacrifices, at least your surplus. It will be "lending to the Lord."

Mr. Hanson reports again in April of '56 as follows:

"The work of a lecture missionary is arduous and various; but there are strong inducements to labor for good results. The fruits of the benevolence of those who sustain the Home Missionary Society cannot be measured in this world. Emigration is rolling in and onward like a rolling river; and the missionary may do a vast amount of good by kind words and counsel to those passing on the new counties. I find a luxury in standing by the moving team, and talking to them of the better land, where we all wish to make our home; in impressing upon them the importance of planting Sabbath worship where they live, and of the instruction of their children in Bible truth. Almost invariably they receive these things thankfully, and express the hope that the missionary will come to their new home and preach to them.

There is also an almost unlimited amount of isms moving along with emigrants. Every one has some form or some name or religion; and many are so far from a Savior, that there is no ground of hope. This new West would soon be a bedlam, a place of confusion and confusion, were there no missionaries to dispense the light of divine truth. If the West is ever permeated by the leaven of the Gospel, and made happy by its effects, it will be by the blessing of God upon the labors of the Home Missionary Society.

Of Marion and its prospects I may say, that the demand for missionary labor is increasing every day. Some eighty dwellings have been erected this season, and are now full of inhabitants, and still there is no room for fresh arrivals. Some five hundred souls have been added to the popu-

lation of the village since March, and only two or three of all that number are members of the Congregational churches, though perhaps many of them will be found in the congregation. Inquiries are frequently made by new settlements, for ministers, and there is great need of more. Devoted deacons and laymen can do much good in new settlements. I wish we had two hundred such, to distribute in the northern part of Iowa. Gentlemen or ladies, who come here to do good, have all the opportunity they can desire."

In February '58 Mr. Manson reports a missionary journey as follows:

"I have lately made a journey through Buchanan, Fayette, Clayton, and Allamakee counties, and find many young settlements where missionaries are greatly needed. What shall we say, when ministers are so much needed, but neither the men nor the means to sustain them can be had? These young settlements seem willing to make sacrifices to procure ministers, but can find none they wish to employ. Soon, another class of teachers will come in, as ignorant and heterodox as they are wild and extravagant; and for lack of proper teachers, the people will go after these; and although Christians of mature age may never sink to the level of their instructions, children and youth may soon drink in errors that will be fatal to their eternal interest. We are praying that the Lord of the harvest would send laborers; but we are not half awake ourselves to the demands of the harvest field. It is difficult to see where preachers can be found for all these young beginnings; and yet something should be done for them immediately, or ~~it~~ will be

next to impossible to do anything of moment, at a later period. An educated ministry we must have; but we want also an awakened church, whose members will be able to feel the necessities, and the responsibility that rests on themselves, that they will find or make a way to convey the message of the Gospel. Thousands have emigrated here to get rich, or to find a home; but few, very few, have come here to serve the cause of the Master. We need a great, a deep revival of piety.

From 1858 to 1869 he was Superintendent of Schools in Lynn County. While acting in this capacity he was also supplying the church at Central City, and other out stations. His services here was from '58 to '64. In July of 1862 we find the following report:

"If it were not for the missionary work a large part of this Western world would soon become wickedly desperate in isma and infidelity; and it is only by the blessing of God, upon continued arduous labor, that we hold our ground in these times of excitement. It is a period of severe trials to the feeble churches in Iowa. The crops of last year, at ordinary prices, would have rendered them able to do much more than at present they can do. And now, so many of our valuable young men have gone to the wars, that we are weak-handed to cultivate the soil. But in many respects the people are doing well. Sacrifices were demanded, and, many have made them. Coffee, the great western beverage, is almost unused, and barley, peas, and many other substitutes are used. Sugar is displaced by domestic molasses. We cannot afford to enjoy luxuries, and be as dependent upon our

brothers at the altar for the Gospel, and to live at the present time. That we can produce we may enjoy; but to pay out money for groceries we may not do, until we can sustain ourselves.

We hope our young men will be at liberty to return home from the war soon. I felt sad, as I visited the families for three weeks after the battle of Pea Ridge, Arkansas. The anxiety was intense to get the list of killed and wounded. And when it came, it was sorrowful to many. One funeral sermon I have preached, another I expect to preach as soon as the friends can meet together. The Ninth Iowa Regiment stood the center of that battle, and more than one third were either killed or wounded. The price of liberty is dear; but liberty is better than life in slavery."

In May of '63 Mr. Manson writes again:

"My commission for another year, was thankfully received by my people, as well as myself. As the children of a hungry family watch the return of the mother, bringing bread, so do many of our feeble churches wait the answer of the American Home Missionary Society to their applications for aid. In rude wagons and on foot they come, three, four, often five miles, to hear the preaching of the Gospel. This attendance, and the earnestness of attention to the word spoken, is a rich compensation for the lack of garnished houses and ornamented pulpits. The people and their children are there, even to the six month, playful and sometimes crying infant. The mother must bring all her charge, or stay at home; and I have not the sin to repent of, of noticing any of the little annoyances from the little

prattlers. I once preached a sermon to a very crowded house, having a rude, light stand and splint chair, for my pulpit and sofa; and the creeping children were so thick around me, that when I commenced the sermon I was obliged to keep my feet entirely still upon the floor, lest I should crush some tiny fingers or toes; and often during that sermon, three little fellows at once were holding on to my pantaloons, to get themselves erect upon their feet. I have almost forgotten how a sleepy congregation appears. I have seen none for years, nor felt any annoyance from disorderly persons.

The absence of many of our dear friends, now in the army, affects our congregations unfavorably. Still the people feel anxious to sustain the ordinances of the Gso Gospel.

The church at Brown Township is manifesting something of christian life. Their prayer meetings, of late, have been interesting. To go three miles, through mud and on a dark night, to meet the brethren and pray with them, and to feel that, in their language, "it pays"--as many of them say--shows interest. Yesterday, at communion two were added by letter; one a soldier in the army, but at home on furlough for a few days. This little church, which, as a field, looked so unpromising when I first commenced preaching here, has nevertheless held on its way with commendable zeal. Some of the members have five or six miles to travel to the meetings, but they come, and feel an interest in the cause.

They are talking now about building a house of worship. The place most central for the present members, is on an unsettled prairie; but it will be the best site for a school-house, as soon as a few more families occupy the sections around it. Now, as our brethren are poor in resources, they propose the plan of the prophets of old--each man to furnish his share of the beams and timber thereof, and work to prepare the same, and to make a large schoolhouse, to be used for both purposes; thus avoiding the necessity of asking aid from abroad, and contenting themselves with an humble structure until they can do more to sustain themselves."

In the Home Missionary for October 1863 we find Mr. Manson's description of a great storm. He writes:

"We have been trying to do something for the Home Missionary cause; but we are suddenly overtaken by a severe calamity. It was arranged by the deacons and myself, that the church at Central City should raise ten dollars for the American Home Missionary Society, and the same was to be collected in two or three weeks. At that time there was a fair prospect of crops, on which depended not only this, but what had been subscribed for my support for the present year. On Tuesday, June 30th, there occurred one of those electric storms often experienced here--the dark whirling cloud, with violent wind, hail, and rain. In twenty eight minutes, every hope of the farmer for a crop this year was ended. Wheat, corn, hay, everything was beat into the ground and dead. The hailstones were nearly the size of a hen's egg; and destroyed all windows on the west and south side of buildings.

This storm was about one and half miles wide, and not more than one or two of the families of our church at Central City has escaped this destruction, or has anything left of crops. They have hogs and cattle, but they are of little account without the requisite corn crop to fit them for market. I have presented their case to the church in Brown Township, and they feel disposed to help the families of the other church by some part of their harvest. As it is, these brethren have lost their seed, the use of their farms for one year, and their labor and bread. I have small expectation of receiving much of the seventy dollars pledged for my support for this year; indeed, I have no heart to ask it of them. And this is not all. These brethren are talking of building a small house of worship in during the months of autumn; but this work will necessarily be suspended. Brethren, we are afflicted; but we know that the hand that ordered this is always merciful, and makes no mistakes. Only let this be sanctified for good to each heart, and then we shall be gainers rather than losers.

As the county increases in inhabitants and settlements, so churches also increase. Another Congregational church will be organized next Saturday, some five miles southwest from Cedar Rapids, and will greatly assist in the support of a minister for the two churches. When this is organized there will be four Congregational churches in Linn Co., and no two nearer than five miles of each other. Our dependence upon the Parent Society may seem long; but there is progress with our feeble churches, and there will be a day when the patience and zeal, the privations and toil of your humble

missionaries will, under the divine blessing, be manifested to the world, to the joy of every friend of missions. The train now moves slowly, and seems but a single step at a time; but after days or weeks we see the advancement of the work. Soon too, may we see the progress of the kingdom of Jesus moving slowly, but steadily onward to its great triumph; and none will rejoice more than those friends at the East who have patiently continued in this benevolence and well doing.

In May of 1864 Mr. Hanson was commissioned for Quasqueton, and this was his home for twenty years. He was the fourth pastor at Quasqueton, following Alfred Wright, Bennett Roberts and H. N. Gates.

We have a few hints of the ongoings of those years at Quasqueton in the missionary's occasional reports. The first one published is that of May 1865 in which he says:

"There are some five or six places within a radius of ten miles, where the labors of a missionary are needed, and where the future of society requires such labors to mold it aright. They will not remain long without preachers, but tares will be sown instead of wheat. It was my intention to reach some of these points on week-day evenings; but the summer evenings are short, and a farmer, after the hard day's toil, will neither drive his team nor go himself to hear a sermon; especially when he has no interest in a crucified Redeemer. And through the longer evenings of autumn and winter the case is not much better. The large corn crops of the West, which are hardly fit to be gathered until November, require all the time and help to be had, that

harvest may be finished before the snows of winter. Then immediately comes the hauling of wood and fence timber, a distance of from three to nine miles. The men often do not get home until after dark ; and then the feeding of team and stock, and the chilling effect of the prairie winds, not only belates them but renders them unfit for the services of the meeting. The women and children can not travel the distance necessary to such meetings without the team.

When our kind Eastern friends think of a missionary field, they should not associate the idea of their own densely populated scholl districts, but should think of a wide, open prairie, where not one sixth part is opened as farms, and families are often distant from each other. And then the settlers are in younger life, and every cabin has from one to five or six young children that must be carried, or one parent must stay at home with them.

Such are the fields of all pioneer missionaries, and the labors and privations of preaching the Gospel may be readily seen. There are very few families on the frontiers that have accommodations beyond their own wants. The log cabin, the stable covered with straw, and only large enough for the one team, are the usual beginnings; and these the missionary should go and proclaim the glad tidings. If he gets a bed upon the floor, or can lodge with some of the sons or hired man, he must be content. Of the want of healthy food, he need have no fear, for it is plenty."

In his next report Mr. Manson speaks of the organization of a church in Byron Township. This is undoubtedly the church which thru 11 the years has gone by the name of Golden Prairie,

as it is this day. The report is as follows:

"On the 17th of June, I arrived at a new township, in this county, to organize a Congregational church, in a farming town, a newly settled prairie, eight miles north of Wausau, and about six miles from Iron River, our county seat. Two years since, under the efforts of two pious families, a Sabbath school was organized and efficiently conducted. Last winter, upon a few services by a Baptist minister, a revival followed, in which several pupils of the Sabbath school and others obtained hope in Christ. These converts, and some resident christians of different denominations, held a meeting, and determined to unite, if possible in a church of some denomination, in which they could all agree, so that they might sooner secure the preaching of the Gospel. After some deliberation, they agreed to organize after the Puritan Congregational manner, and sent for me to assist them. A church of twenty one members was gathered, the sacraments were administered, and, at a recent communion, five others have been received. This church is a hopeful beginning of the prairie. The settlement is new, and there are persons in it whom I think, will be progressive in the Master's work."

In his next report, December '66, Mr. Manson speaks of denominational competition, as follows:

"This is a new and all too common thing. The world does not love it, and reluctantly gives way to it. Denominations struggle hard for the first and best places. In Wausau, the Baptists, Methodists, Presbyterians, and Congregationalists are all vying for the first and best places. Almost every twentieth man who emigrates, is a

2000 or 3000 bushels of wheat, and the price of wheat is about 50 cents per bushel, and the price of flour is about 1.00 per bushel.

All these things are necessary for the people, but it needs the cultivated mind to scatter light, to give the people a better understanding of the world, and to show them the way to a better life. The American Society is doing much in this respect, besides the planting and nourishing of, churches of its own order. We need no more churches, and more preachers, and more money, only that laboring missionaries be multiplied and supported. The old arrangement is the best that we can have for present needs and necessities. May the American Society prosper, and by God's blessing the work will prosper."

In his next report Mr. Hanson reviews fourteen years of lone missionary service. He says:

"This day completes the fourteenth year of service in the mission field. I have been permitted to labor so long. And under God, we owe much to your Society. But for its work and influence, how different would I be! My heart is filled with thanksgiving to God that I have been permitted to labor so long. And under God, we owe much to your Society. But for its work and influence, how different would I be!"

The work of the mission is very hard, and it is very lonely. The people are very poor, and they are very ignorant. Since harvest, the price has ranged about fifty cents per bushel; and the wages of harvest laborers have been about three dollars a day, leaving

The potatoes are a small crop, but the wheat is the main crop. In the year 1871, the wheat crop was 100,000 bushels; no other crop does as well for the first years. Almost every man in our church and society depends upon wheat. Disappointed and crippled in resources, they will have much difficulty in sustaining the gospel the present and coming year, without reducing the amount asked of your Society.

Our hunger is for the bread of life, not for bread of wheat. Would that our benefactors could have our wheat at the price we would sell it! But the price is so low that it grind us severely yet we are thankful that it is not famine.

Mr. Manson's last report, published in March of 1872, is in the heroic spirit of the true missionary, and is as follows:

"I have never spoken of sufferings; few home missionaries do. We can here to work, and to endure for Jesus and for dying men; and shall we not receive in patience the wages promised--privations, toils, dangers, and sometimes, "perils among false brethren"? These were in the covenant of our consecration; and I feel thankful that so little has been accomplished. But I have not doubted. In a little time, I have not doubted.

We are "homesteading" these prairies for our Lord, and must hold possession until the title is good. Those who take a homestead for themselves, have a hard three years' struggle for life, and then they have the reward, a home. Shall not we endure for our Master, as much as they for the earthly good? Should we expect to reap before the seed is sown?

nor so extensive, as in the old settled states; there are not the numbers here to be converted; and there is much preparatory work to be done, before true revivals may be looked for. We are doing the "opening" work on the great farm--planting, that other may harvest. We need a little help, and the prayers of saints; and our work will prosper, for the promise of our Lord will not fail."

Mr. Manson now old enough to be called Father Manson, continued at Quasqueton up to 1885; and then returned to Marion, his first Iowa field, to spend the remnant of his days. A remnant indeed it was, for he died September 24, 1888, aged 84 years and 10 months. His good wife, who was at his side for more than fifty years, preceded him to the better land two years.

He left behind him two children--Dr. Dwight Manson, and Mrs. Eliza Knox, both of them for many years resident at Manson.

On his seventy eighth birthday Father Manson wrote a soliloquy to his soul, the closing part of which is as follows:

"For fifty years thou has enjoyed the fellowship of the church; for the last forty year, thou hast enjoyed the inestimable privilege of preaching the Gospel, twenty-six of these on this western frontier and what is thy record? Alas! Thou knowest not thyself. Many proofs thou hast seen, but the work looks small to thee, and thyself an unprofitable servant. One thing thou hast to rejoice in; all the places of labor have been opened before thee, and

Let's clearly attribute to divine Providence. In this thou mayest rejoice. The aid of the Holy Spirit has been thy power. The good accomplished, however small or little, is the result of something God has done for thee. The glory belongs to Him. And yet after all this experience, after so many prayers so signally answered, how many doubts and fears have made thee tremble lest thou shouldst finally fail of entering the rest prepared for the people of God. For a long time thou hast been looking across the river, estimating the joys of those redeemed from sin, and enjoying such service as the Lord gives them. All thou canst do is to trust in Jesus. Mind says: 'Thou hast trusted all to Him.' Heart says: 'He let it be so.'

Lord, let it be so."

Rev. W. W. Gist, who wrote the obituary of Father Manson for the Minutes, characterizes him as "a man of much native ability, a strong defender of the faith, and an earnest preacher of the Gospel."

Father Manson gave us over thirty years of faithful and efficient service, which went into the making of the Congregational denomination and of the commonwealth of Iowa.

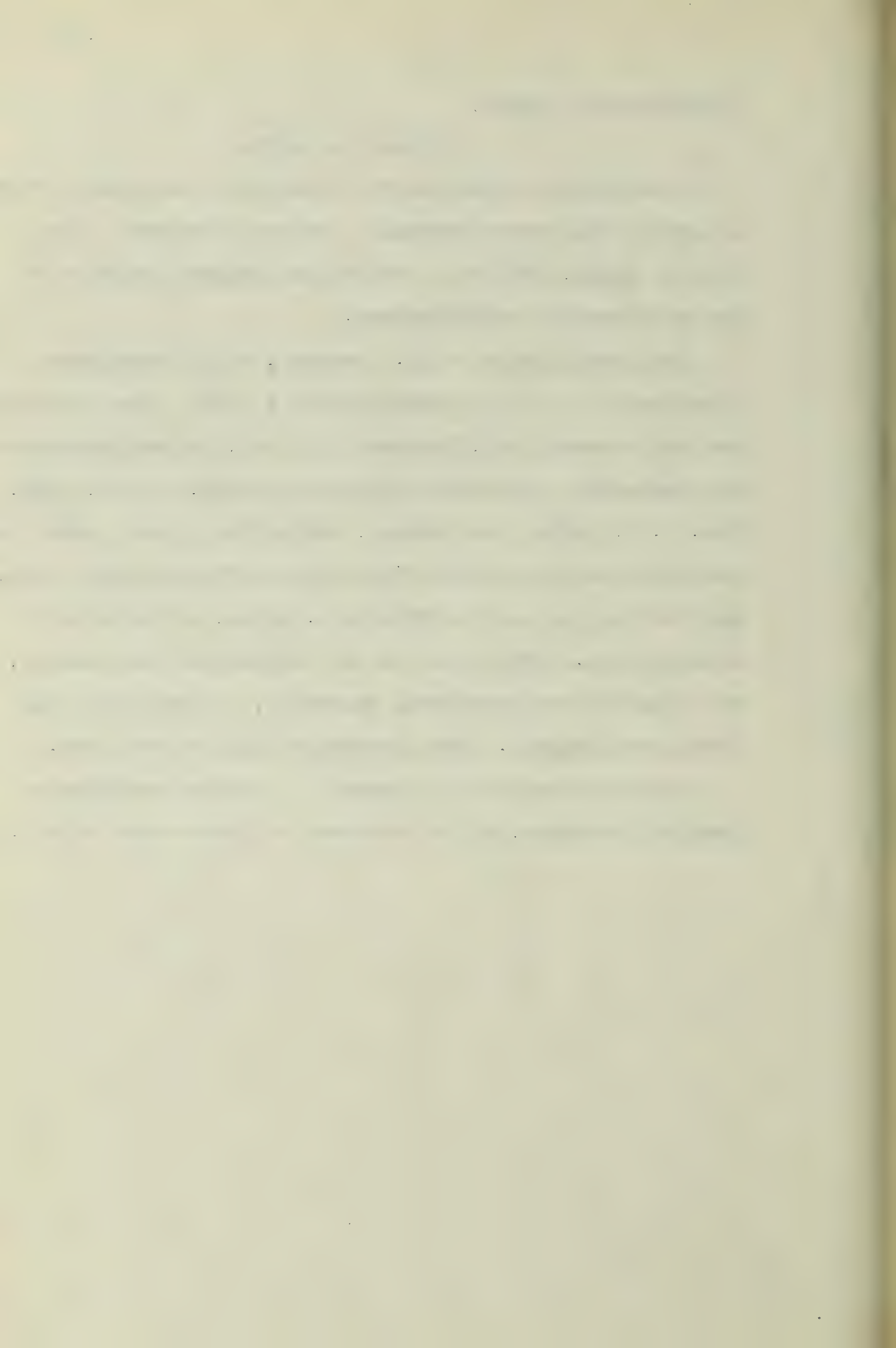
Thirty-second Street,

WILLIAM D. SANDS.

I do not find material for a sketch of this man. What I have is the merest fragment. He was a brother of Rev. John D. Sands, "Bishop of Wright and Hancock counties." He was therefore an Englishman.

He first appears at Mt. Pleasant, with a commission from the A. H. M. S., dated October 5, 1854. The commission was not renewed; but, November 18, 1855, he was commissioned for Keosauqua. He retired from this field, May 18, 1856, Rev. J. D. Sands, his brother, taking his place. Later he was at Exira for a very little time, certainly not a year, and that is the last of William D. Sands, so far as our records show. After that he was dropped for the Minutes, and from the Congregational Quarterly, and from the Home Missionary records. What became of him I do not know.

He was a year at Mt. Pleasant, a little less than a year at Keosauqua, and a few weeks at Exira--that is all.



Thirty-third Street,

JOSIAH B. GRINNELL.

Materials for a biography of J. B. Grinnell are abundant. He wrote a book, 'Men and Events of Forty Years', which was largely autobiographical; and he was in public life for nearly half a century. There is some mention of him--not so much as one would expect in the Annals of Iowa.

Josiah Bushnell Grinnell of Huguenot extraction, son of Byron and Catherine (Hastings) Grinnell, was born in New Haven, Vermont, December 22, 1821. He was brot up on a farm.

Of his boyhood life he says:

"Dare I give you a farmer boy's recollection it would be of bare feet and nursing stone bruises; binding Canada thistles with stray stalks of wheat; guiding in locomotion a string of steers at a plow, with a rebound at stumps and stones, which struck one's anatomy with the handles, but in a severer shock at the doctrine of the "perseverance of the saints". Families rode to church in springless lumber wagons, over hubs and stones, affording painful exercise rather than amusement to the young, and to the mothers in weariness a doubtful means of grace. Money to most was not a snare, nor its possession a delusion. I recall a half day kept from school to ride a horse in corn ploughing on a scant sheep-skin and a sharp backbone, often impaled on the harness hames by a sudden collision with stumps and rocks--and, as my mother was a widow I was generously paid with a bright, full-orbed silver five cents. As a carrier of letters from the post office, I have withheld for twenty

five cents postage a letter from "The Ohio" to the fond girl I left behind me." On the one or two regular subscribers there were many calls, and if they who "go a borrowing, go a sorrowing," there was much grief in the neighborhood. The great church early gave the wood ashes to the sexton for his service, and on his retiring, fires were made by charity and the bell rung later by chance. Those high gallery pews screened card players behind the choir, and boys in the corner at play at fox and geese; on the stealthy approach of the tithing-man, one boy could swallow the black fox and the other pocket the geese. I recall now the jutting tufts of hair in the high, remote African pew, giving nearer access to their God in worship than to brother mortals. Hymns were usually in dolorous long meter and sermons in longer measure; which, with hard seats and chilled extremities, the sense of mental and physical punishment seemed to have inaugurated a preparation for the abode of the incorrigible.

Sheep washing was a frolic, and like the return from the barn or house-raising, there was much reeling, and the usual admixture of profanity, not confined to the grown men. A story is told of father, which places him in the family line as a pioneer in thought. After a temperance address by father, a moderate toper protested against signing the pledge, saying that he "washed sheep and must have it," to which father replied, "I can prove it is a delusion, wait and we will see," and, at the next washing, father was set upon and wet all over by dashing the sheep on a chilly day, yet not taking cold, and fully sustaining his total abstinence

theory. A brother may of the toper would take the place with a reservation, "let oddness be sheep-keeping." This was said to be the ludicrous device: tethering a sheep near the house, and dipping it in a trough of water as often as a drink was taken, which cut short the life of the animal without prolonging by abstinence that of its owner. I do not vouch for the verity of this last story, but it was neither a humane nor a philocephalic expedient on the veteran toper.

My first and last profane oath was uttered when ten years of age. Not that I have not "felt swear" a thousand times, and used the common "by", etc., of youth; but even in anger or war time never got down to the plane of a vulgar oath. If this seems a boast, I rather call it a proof that a common and profane practice is without excuse. I was driving the cows to pasture, and clandestinely indulging in a barefoot race, when I struck my toe against a stone, to make a bruise, and bring out an oath. Horrors! Mother, I thought, would know it, and the heavens seemed full of accusers, and I so fainted in my fright as to be compelled to sit down on a rock, and made a resolve, which by the grace of God I have kept--never to use a profane word, no matter what the temptation. My veneration is not large, and to good counsel and example, rather than to any special goodness, I must attribute at least negative virtue."

Mr. Grinnell's father died of brain fever, in the spring of 1851, when the boy was ten years of age.

For a number of years he lived with his guardian, Mr. Jonathan Leitch, a prosperous farmer in the neighborhood.

Here he had a good home, but plenty of hard work, and little schooling. Nevertheless at the age of seventeen--on a banter--he engaged to take a school, and began to study in earnest to keep ahead of the scholars. He 'boarded round', and had ten dollars a month.

Later he attended for a time the Castleton Seminary, and decided to be a Doctor. Then in 1840 he entered the classical school of B. A. Allen at Vergennes. Later he decided to take a course of study at Yale, and going by way of New York, made a visit in New Haven.

By chance at Meriden, Connecticut, he fell in with the venerable Erastus Ripley (presumably the father of our Prof. Ripley of the Iowa Band and of Iowa College) who persuaded him to attend the Oneida Institute near Utica, New York. The famous Beriah Green was President of this Institution.

"The Oneida Institute was attempting the unsolved question of combining education with manual labor. Its chosen curriculum was in favor of the languages of the living, and sacred languages, rather than of the dead; it was too far ahead of the times. Nevertheless the question of its experiments, its avowed object was never lost sight of. It was the home of freedom; its pupils were trained for practical men in the coming struggles of the Republic."

"The influence of such an institution was never lost upon the young student who turned his back upon Yale, to gain the advantages under such an instructor as the renowned President, Rev. Beriah Green. Added to his natural intuitions upon the side of freedom, were the instructions here received.

"Such a motley company!" says Mr. Grinnell. Manual labor, and radicalism as to studies and slavery had gathered a large school. I found in the study of the pupils object lessons relating to the Indians. There were Oneida boys from Cuba, the high tempered Spanish student, and Indian, with the inelegant name Kunkapot; black men who had served as sailors, also the purest Africans escaped from slavery," etc., etc.

"I fell into the procession," says Mr. Grinnell, "so far as to enter upon an almost insane extreme in abstinence and physical infliction in Oneida Institute, to attain the greatest good in the briefest period. This was the personal diary resolve: "To escape dullness and promote mental activity with a moral purpose, I abjure high living, the use of coffee and tea, vacate the feather bed, and take up a club regimen where butter and meat are unused, and the hard bed, made by a blanket on a board, shall be my couch. My place I will take as cook, steward, etc., in rotation, and, to save time, will in my turn read while others at the club eat, that we may become more proficient in history, and find themes for discussion outside of dissipating gossip." This is the sequel: The cost of living was reduced to a dollar a week; but the experiment of German scholars, pacing up and down in their halls, without fire, and the theories of bran bread philosophers, are not held to be cardinal virtues in a scholar. After such a regime as led to unpadding the bones, making more than a few hours' continuous sleep a condition of pain, bringing noble nerves and

a weak digestion, there was a demand for outdoor life and the practices of wiser men were adopted after severe deliberative trial.

At this crisis, I wrote I could not indulge in a season at Saratoga, and was vain enough to think that I could speak to edification, and that with a dash of an "unfledged reformer" in a heroic role, I might rattle the bones, seemingly very dry, in the valleys of conservatism. At this time, I made public profession of religion, which was a surprise amidst spiritual iceberg surroundings of a circle of sceptics, where I took up an affirmative defense of the orthodox system. I look back with pleasure on this yielding to conviction of duty, stimulating to a higher life, and preparation for public service. I soon found myself deprecating the yellow trash literature, in the hands of so many students, and advocating the claims of good books, and passing out the publications of the American Tract Society for sale or gift, under a system of colportage. Through my friend, J. M. Clark, I was introduced to the head office in New York, declining which, I was allowed to be an assistant to my friend, Clark, then at the head of colportage in Wisconsin. With him I found what I coveted--independent humble service in outdoor life on what was then the frontier."

In the summer of 1844 Mr. Grinnell was out in Wisconsin as a colporteur of the American Tract Society. He traversed the state from Milwaukee to the Mississippi. Mr. Grinnell tells of meeting the Rev. John Lewis of New Diggings, who a little later, and during all the days of my boyhood, was my pastor at Platteville.

"In the review of life," says Mr. Grinnell, "I could no longer so much appreciate or afford me so much satisfaction, as my service with the now lamented Lewis, and for a people exposed to the temptations of camps and strolling outcasts. Remembrance of home and the finer instincts asked for counsel to the dying, and a funeral service. On one occasion, while Rev. Mr. Lewis was sick, there came a call to attend the funeral of a young lawyer at Lancaster, the county seat. It was on Sunday morning, and a second messenger left the request, but too late for the word that the minister was sick. There upon I was asked to take his place. I was not a minister, either in name or in fact, but to my remonstrance was the answer that they knew neither of us, and "go right on." I did; and only after the service did I inform them that I was not Mr. Lewis, he being sick. Then came one of the trials of my life in making a decision. There was no resident minister in the young ambitious town, and the young men hurriedly got up a liberal subscription to induce me to stay and occupy the Court House on Sundays. It did not avail that I was no minister, and on restored health was to return East and study theology. They wanted only one sermon, and pleaded for a year before return. My answer was, "Independents were often irregular, but this is a good reason for preparation. A miner would not use a dull pick; and the blade to cut grass is a good mower sharpened in the morning hour." That was my case. Why I did not yield to their solicitation, with a light purse, and where there was a promise of good, I do not know, unless under the control of that divinity that shapes our ends."

In the fall of this year 1844 Mr. Grinnell returned to the East with health restored, and with the purpose fully fixed of devoting his life to the ministry. He entered Auburn Theological Seminary, choosing that institution largely thru the influence of Dr. Hopkins, at one time the pastor of the family.

Mr. Grinnell was sufficiently advanced in Greek and Hebrew to enter the Junior class of the Seminary. According to his reports of his seminary career, Mr. Grinnell often shocked the Professors by his radicalism, and by the characteristics of the prevailing theological controversy. Mr. Grinnell gives us a picture of the attitude of the Seminary toward current events in the list of themes suggested by the Professors for Fast Day and Thanksgiving Discourses.

Some of these themes are as follows:

1. Depreciate the California Gold Fever.
2. Denounce Phanatical Mormon Crusaders.
3. Depreciate the Black Mexican War.
4. Commiserate Black Men,--leave Slavery to Providence.

Mr. Grinnell graduated from this institution in 1847.

His first pastorate, 1847-1850, was Union Village, thirty miles north of Albany. Here he was ordained in October of 1856.

"The village", says Mr. Grinnell, "was romantic in nature, of attractive homes, a refined people, of radical diverse opinions on the great issues of slavery and temperance. The Congregational church had come out from the Dutch Reformed Church, refusing to fellowship any church

tolerating a rum seller or a slave seller," characterizing the Union people, he wrote, "As a young minister it was an effort to keep up with the procession. Their high, social standing, and kindly spirit, with the count of true reformers, made them a peculiar people."

The character of the congregation is indicated in the following caricature: A brother minister on his way to exchange with Mr. Grinnell, was asked his errand to the Union village. His reply was: "Going to exchange with Grinnell to preach to nabobs and niggers."

As one of the incidents of his pastorate Mr. Grinnell tells of an Irishman, who at the burial of his daughter, appreciating the sympathy and kindness of his neighbors, stepped forward and said: "Friends I thank you for your presence, and for burying my dear child, and I hope the time is not far distant when I can in like manner return your kindness."

Mr. Grinnell resigned in 1850. "My stay with the people," says Mr. Grinnell, "was a pleasant one, with a full house, and the church doubling in members. On most fair Sundays I spoke three times a day--the afternoon in the country. A conviction came that a change would inure to the benefit of both parties, tho I did not seek invitations for they were at hand."

From his abolition congregation he went down to Washington. He was there July 9th, when Jacobary Taylor was buried. Washington was then, according to Mr. Grinnell, a city of "impure water, muddy roads, squalor and poverty, and general dilapidation."

ere he "saw a family in chains, and a nation black with
 of humanity. My blood boiled" he said, "and I did not sur-
 press indignant speech, while the northern clerks that I
 met said, 'Talk low, you will get us all into trouble'. All
 seemed to be dumb in the shadow of the great outrage. There
 was an open agreement of politicians and the church to keep
 still. A free pulpit there was none, and the only light
 which gave me hope was Dr. Williams' National Anti-Slavery
 Society found no voice in the sanctuaries, nor was there a free
 platform for religious protest against the open barter and
 public sale of men."

Mr. Grinnell decided that there should be one church,
 and that in Washington, which should stand for the liberty
 of all men. Mr. Grinnell writes:

"Old Trinity Church on Judiciary Square was to be sold.
 It was not long before quietly I had a contract for the pur-
 chase of this edifice. Property was very low, the price
 was \$7,200. Mr. Grinnell raised about \$2,000 by selling
 pews in this church to northern friends, H. C. Bowen of the
 New York Independent making the first purchase, paying for
 the pew \$100. "I was supported in the enterprise" says
 Mr. Grinnell, "by Mr. Bowen, Dr. Stoops, Dr. Bushnell and
 others. We took possession of the church Nov. 25, 1851."
 Mr. Grinnell preached the sermon at the opening of the
 building. The sermon was published. A number of Senators
 and Representatives were present at the service.

But Mr. Grinnell could not long remain in Washington.
 The place was too hot for him. He was too outspoken in
 his radicalism. It was an early day for Congregationalism

in Washington. "The new church for free don't say Mr. Grinnell, "that not been offensive, but the account of the school it was started, and finally changed into giving a young mulatto couple lessons in Astronomy, especially the location of the North Star." So Mr. Grinnell that it was time to quit. He naively says: "My throat gave signs of failing me, and there was good excuse for a northern trip."

Leaving Washington, Mr. Grinnell went to New York, and there for about three years was pastor of the Union Congregational church in that city.

February 5, 1852 he was married to Julia Chapin, daughter of Chauncey and Nancy J. (Lombard) Chapin of Springfield, Mass.

One of the supporters of his church in New York was Horace Greeley.

At one of his services, held in the open air, Mr. Grinnell's voice gave out completely. The next day he called upon Mr. Greeley that he was going to quit. Mr. Greeley replied: "You are laid by no doubt; only don't get ready for a fashionable European health trip, or to lounge in the city, which is no place to stay, except with occupation and good health. GO WEST, YOUNG MAN, GO WEST! There is health in the country, and room away from our crowds of idlers and imbeciles." "That", said Mr. Grinnell "is very frank advice, but it is medicine easier given than taken. It is a wide country, but I do not know just where to go." Mr. Greeley's reply was: "It is all room away from the pavement. I want someone at once to take a trip

for the railroad, and said to him, "I think you are
at Springfield. I want to see you again, and you will
the best report you can." Mr. Grinnell went to Springfield,
and soon after, he sent a good report to the Tribune.

On this trip Mr. Grinnell went over into Missouri, and
contracted for a purchase of 640 acres of land, forty miles
west of Springfield.

But he soon learned that for him, an abolitionist, this
land was not what he wanted.

Returning East he fell in with Henry Barnham of New
York, who was then building the Rock Island
Road. "Go to Iowa", he said, "a free state, which I have
just come from; I am to build a railway across to the
Missouri River, an extension of the Rock Island Road." "I
answered", said Mr. Grinnell, "I do not know a man in that
state, nor have I an idea of where to go." "But you know
Dr. Bacon", said Mr. Barnham, "he can tell you all you
want to know." Dr. Bacon is one of my Iowa engineers, and he can and will,
under my direction, tell you all you want to know."

Mr. Bacon gave him such information as he desired.
Grenville M. Dodge, one of the locating engineers, gave him
more information.

They told him of a flag on a pole out in Poweshiek
County marking a spot sure to be a station, and a point of
importance. Mr. Grinnell found that flag; preempted about
six thousand acres of land; and he with Dr. Bacon, Dr.
Admin, and A. H. Hamilton, planted the city of Grinnell,
and in due time, as others came in, organized a church, and
founded a College.

and, not a minister, but a man of letters, and a man of letters, like Foster, and of letters, and of letters, and of letters. It was bravery and devotion."

There is no need that we should sketch in detail the life of Mr. Grinnell. His life has been written in the book, Men and Events of Forty Years. He himself was one of the men and one of the events recorded in the book. Mr. Grinnell was a native of New York, and was born in 1812. I was his contemporary in the state for nearly a quarter of a century, but I never heard him preach a sermon. His throat difficulty was one of the reasons why he quit the ministry. Then he became too deeply engrossed in other things, in a way larger interests, to have time for preparing sermons. From the very first he became identified with the interests of Iowa, and in 1856 was elected State Senator, and helped to pass our free school laws. He became a regent of the University, and was a powerful influence in favor of co-education. He was elected to Congress in 1862, and re-elected in 1864. He held numerous positions under the federal government between 1864 and 1870.

In 1866 occurred that famous episode at Washington in which Mr. Grinnell was the proud victim of a savage attack by the Honorable (?) Mr. Rousseau of Kentucky. The altercation rose out of a debate on a Bill to enlarge the powers of the Freedman's Bureau. The shot that fired the Kentucky gentleman was. "The honorable gentleman from Kentucky, Mr. Rousseau, declares on standing, as I do, his honor, and

that if he were arrested on the complaint of a negro, and became free he would shoot him. Is that civilization? It is the spirit of barbarism that has long dwelt in our land; the spirit of the infernal regions that brought on our war."

Mr. Grinnell's account of the encounter is as follows:

"As I was passing out of the rotunda I was seized by Mr. Johnson, who, I said, 'I have no apology to make.' He began the attack; I have no apology to make." Placing his hand on his breast, to draw a weapon, I seized him by the collar, when he struck me five or six times over the face with a cane having an iron end, until it was broken. I said, "You have assaulted me in the House, but I have no desire to hurt you." He said, "You d---d coward, I want to disgrace you." I said, "You cannot do it. I only defended myself in debate." He continued swearing, when I said, "If the crowd is done with me, I will leave," and picked up a piece of the cane and walked away. I was alone and saw him surrounded by friends. I did not resist, presuming there was a purpose to assassinate me. I have suffered considerably from injuries in the face and on the shoulders, received from the iron point of the cane."

Aside from his life as a legislator, Mr. Grinnell had a good deal to do in developing the railroad interests of the state. He was at one time a Director of the Rock Island, and afterward he was the first President of the Iowa Central. Later he was a receiver for this road. He also

a period of years. Later he became a valuable instructor in agriculture, especially in the raising of fine stock, and wherever the farmers were gathered together his voice was heard in favor of a higher standard in the raising of cattle, or the breeding of stock. I never saw him at a fair, but I have heard him talk of land, and cattle, and horses, and sheep, etc., at county Fairs. His home town, with its great church and College, was his especial care and delight. The College never had a more liberal supporter. To it first and last he gave more than \$200,000, and secured for it tens of thousands more. His acquaintance with public men thruout the whole country was a great asset to the College. His friends became the friends of the College, specially in the storm which swept the College from the campus, and was enough to sweep it from the face of the earth.

As time and premature age by reason of sickness was coming on Mr. Grinnell took more and more interest in the affairs of the church.

He was a friend of Missions, both Home and Foreign, and gave largely to the support of all our denominational benevolences.

I remember a characteristic prayer meeting talk of his. There was to be some great celebration in New York City, and in his talk he said: "I have an invitation to that celebration. Railroad transportation has been furnished me, and I am offered the freedom of the City--still it would be no more than to be present at a great celebration. With me-

any more, he said: "Well, I have heard I was to New York, or shall I stay at home and give you the money for your 'foreigner'?" I think it was by good fortune that I was ready with a ready, "Don't give me the money, and then I can not, just as you see fit." He gave me the \$50; he did not go to New York.

He had a strong affection for his brethren in the ministry, and took a deep interest in the welfare of the churches. At the time of the meeting of the General Association at Des Moines in 1890, at which time we were celebrating the fiftieth anniversary of the organization of that body he was too feeble to attend. So he sent a letter of farewell to the brethren, addressing that letter to me, and enclosing a check for \$50 for his mission; and, indeed, the next day he appeared in the midst of the brethren for he could not be denied the privilege of meeting them once more. His letter of farewell was as follows:

WILLIAM, May 17.

To the Dear Brethren of the Iowa Association Assembled at the Semi-Centennial Celebration:--A year ago, when unwested by disease, I was appointed to have a part with you in this jubilee. That pleasure is denied me and it is only left to dictate a few words of greeting in the presence of physical ailments, admonishing that I have participated for the last time in the gatherings of the Association which for 50 years have been a blessing to us. And I would like in this hour of reminiscence I would for the honor of the Master have acknowledged His kindness in driving me forth from my

which I hoped might be for the elevation of man and the promotion of the cause of Christ. I recall, that at one time ago on this prairie and grove area there was not, so far as known, a christian of any denomination to dispute occupancy with the prowling animals and coiling reptiles. Great the changes! There is now a Christianized people here of between seven and eight hundred members, large united and vigorous in all lines of christian activities; also the Grinnell Association of thirty churches and the fraternal blending of 5,000 members. From the early temporary shanty resorts here in Grinnell we have merged into an edifice comely, spacious and enduring. The solitary place is gladdened by the college, in its great prosperity, and nearly one million dollars, including the corporate, is held in the stewardship of professing Christians. All this is not of one man or of many, but the results were attained under Christ our leader. Not unto us but unto Him be all the praise.

The soil here was consecrated to temperance, education and religion, sending forth beacon lights which we pray may never be dimmed, but that these successes may be the augury of a better world. Christ, our Lord and Saviour, be praised.

Please indulge a personal word. It is with unalloyed pleasure that I can recall no word or act of my ministerial brethren which has been severe in expression or uncharitable toward me, independent in native spirit and seemingly erratic in multifarious avocations. Instead I gratefully remember only

in person, I wish to avow anew a warmer devotion to the great principles, not of dogma, but rather such as are represented in the love of Christ, our great Captain. He has the open eye, the loving heart, and waves His invitation: "Children, my beloved, for whom I have died, come home; come home."

May this anniversary be the best of all the gatherings, is the prayer of one with you in spirit, who has during months of afflictive sickness been called to look across the river where the redeemed fallen and faithful comrades are blending their voices in the new song. In seeming recovery my tongue cannot express the gratitude I owe for pure air and freedom from asthmatic affliction. Not, one, only many tongues could set forth the love I bear to you all. And oh! for a thousand tongues to celebrate His praise who is the anchorage of the soul!

It tinges my reflections with sadness to recall how fitting and how safe has been our service--only a short time to Him to whom we can safely commend our church, endeared causes and our all in the light of the resplendent victories in our Iowa which we celebrate today.

Fraternally yours, J. B. Grinnell."

With these benedictions, this unique, forceful, busy, useful, democratic, brotherly man went out from us March 31, 1891. On a cold, raw April day, we literally carried his body to the last resting place, for the roads were too rough for the hearse or carriages.

One of the brethren writing of Mr. Grinnell at the time
of his death said, "He was a man of noble sympathy, of
generous nature, without anything of selfishness. It was
his joy to direct his powers to others. He was a
public spirited citizen, proud of his little city and of
her College; proud of Iowa, her broad and fertile acres,
and her intelligent people; and proud of his country, its
freedom and spirit of progress."

He was one of the very foremost of the builders of the
commonwealth.

Thirty-fourth Street,

DAVID B. DAVIDSON.

David Boxford Davidson was born at Roxbury, Connecticut, May 19, 1815. He graduated from Yale College in 1841, and from the Yale Divinity School in 1845. Between his College and Seminary courses, August 10, '42, he was married to Susan Maria Davidson of Roxbury, Connecticut. He was ordained as a Presbyterian evangelist at Paw Paw, Michigan, February 9, 1847. He was a Home Missionary here and in the vicinity from 1847 to 1850. Here Mrs. Davidson died May 31, 1850, and in October of the same year he was married to her sister. He was pastor at Streetsboro, Ohio, from 1850 to '54.

His next field was Monona, and Farmersburg, Iowa, his commission dating November 1, 1854. His commission for 1855 was for Monona, Farmersburg, Hardin Valley, and McGregor's Landing. In February of 1856 he reports:

"And it would greatly rejoice my heart; to be able to report that the kingdom of Christ has made great progress in my field during the last three months; but so far as external appearances are concerned, it is otherwise. The truth, however, has been faithfully preached, and something has been done, I trust, toward laying foundations for the future. It is but just to remark, however, that the minds of the people in general have been chiefly occupied with worldly interests. They have carried their worldly cares into the Sabbath, which has been with most a day for planning visiting and journeying for the rest of the week. I think I never saw so much worldly anxiety as I have witnessed-

ed since I have been in northern Iowa. At McGregor's landing, steamboats load and unload upon the Sabbath, just as they do on other days; and the whistle or bell of the boat is a signal for a general gathering. Merchandise of all kinds is freely carried forth from the village.

There has been no regular preaching there during the summer, with the single exception of my monthly appointments; the attendance has been small. It is unpopular to attend meeting, and this keeps some away. Besides, the house in which we meet is small and uncomfortable; and we have no bell, and sometimes no singing, to call the people together. They have tried to build a comfortable meetinghouse; but the chief men of the place, being opposed to religious meetings, thwarted the effort, as they could not get a vote that it should not be used for religious purposes. But as soon as a law suit now pending is settled, a different class of people will come in, and the town will grow with great rapidity. There is a great deal of business done there already, for so small a place. The road leading to the village is most of the time lined with teams. One of my neighbors was there with spring wheat, not long since, and though it was but the middle of the forenoon, there were twenty eight teams in before him, all loaded with wheat, which now brings a dollar a bushel."

Using McGregor as a text, an editorial in the Home Missionary goes on from this report to paint the picture of a churchless and godless town where it is unpopular to go to meeting, etc. No doubt the picture is true to life;

but this is not the picture of the McGregor of 1856, or of the McGregor of the years immediately following 1856. Where iniquity comes in like a flood the Lord lifts up a standard against it. So he did at McGregor in the person of Joseph Bloomer, and other good men that followed him. Do far as I can discover this is the only report made by Mr. Davidson. He continued at Monona until July of 1858, and he still continued there without charge, no doubt operating a farm, from 1858 to 1861.

His next pastorate was at Danville, beginning April 19, 1864, here succeeding Reuben Gaylord and A. L. Leonard. In this field he was under the commission of the American Home Missionary Society. None of his reports were published. He was here for three years; and then for a season drops out of sight. In the Minutes of 1869 an interrogation mark is placed against this name.

According to the Year Book his residence from 1870 to 1883 was without charge at Grinnell. As a matter of fact he lived on a farm in the Chrster Center neighborhood. Leaving Chester in 1883 he made his home at Aurora, Neb., where he died, "of old age", the Year Book says, August 29, 1886, aged 71 years, 3 months, and 10 days. He ought not to have died of old age at the age of seventy one. He was a resident of Iowa for about thirty years. About one half of this time he was in actual pastoral and missionary service. His best work in Iowa was in his first field at Monona and vicinity. He laid the foundations of our splendid church at McGregor. He did good service at Danville.

Just why a man so well educated and qualified in other respects as Mr. Davidson was, should so soon leave the pulpit and go to the farm I do not understand. He had a great affliction in his family in the shape of an imbecile son. This might have been one of the reasons why he left the ministry. Some of his neighbors in the vicinity of Grinnell say that as years advanced with him he became somewhat critical and somewhat at odds with people and conditions generally. I remember a son of his, a very brilliant young man, who graduated from the College very soon after I came to Grinnell.

Taking it as a whole we count the residence and labor of Mr. Davidson in Iowa as a distinct contribution to the churches and to the state.

Thirty-fifth Street,

April 2. 1864.

Ami Reesman Mitchell, son of David and Melinda (Grosby) Mitchell, was born at Ellsboro, Maine, February 11, 1845.

He studied at Phillips Academy; graduated from Andover in 1849, and from Bangor in 1852. After graduation, beginning with December 10, 1852 he supplied for a year at Sealisco-roug, Maine; and September 1, 1853 he was commissioned for Swanville in the same state, but serving in this field only six months. In May of 1864 he was commissioned for Mendon Mass. Here also he labored only six months, then came West.

His first commission for Iowa, dated November 1, 1854, was for "North Marion and Salem".

From this field in October of '55 he reports:

"This is an evil to which I alluded in my first report. It still prevails to an alarming extent. Who are they that dare to encroach upon the sacred hours of the Sabbath, and trample upon its ordinances? Is it the worldling and the profligate alone? To see them guilty of this sin is not so surprising; they do not profess to be governed by a principle which teaches men better. But it is not confined to this class. The Christian--he who professes to be influenced by that enlightening, revivifying, and purifying principle which the Spirit of God only can implant in the heart--the professing Christians is the leader in it. He by his example countenances the worldling in his career. It is but a few Sabbaths since, that two class leaders (or who had formerly occupied such a position in a neighboring church) were seen running horses in one of our public streets,

to the astonishment as well as amusement of a crowd of worldlings who had assembled to witness it. Children play at marbles in the street, and their parents stand by to encourage them in it. Some also take this opportunity to visit their friends. This sin is not peculiar to one denomination. It exists in our own church as well as in others. Here, it seems to me, lies one great obstacle in the way of an increase of piety in the church, and of the conversion of sinners. While the church fail to look upon this as a sin, and a great sin, they can not expect to be blessed in their own souls, or to see their children brought into the fold of Christ. Of all the opposing influences which have beset us in our effort to build up the cause of Christ in this place, this is the worst. Nothing but the Spirit of God can meet and overcome it.

The female prayer meeting was reorganized a few weeks since. It is held at my house on Thursday afternoon of each week, and the interest steadily increases. Its object is, not only to encourage and strengthen the members in their purpose to serve God, but to pray for a blessing upon the Word preached; and also to pray for their unconverted husbands and children. The influence of this meeting is sensibly felt. Good is coming from it; not only to those who meet to pray, but to those in whose behalf they present their requests. Husbands who have heretofore kept aloof from the ordinances of the Gospel, now attend upon them, with their wives. Some of them are feeling quite disturbed in their minds with regard to their own spiritual state.

I am obliged to do most of my traveling on foot, not having a horse or the means of procuring one. This makes my labors more arduous than they would otherwise be. Thus far, however, I have been sustained, having been able to preach every Sabbath but one or two, since the date of my commission. I love the work, and am willing to spend and be spent for it. I am willing to live or sacrifice, or practice any self-denial, for the sake of truth. I would not be ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."

April 20, 1855, Mr. Mitchell was married to Eunice P. Amble of Chicago, Ill. His next commission, dated November 1, 1855 was for Glasgow. There is no report from this field.

From 1858 to 1861 Mr. Mitchell was over in Illinois at Roseville, and other points in the vicinity.

In 1861 he returned to Iowa, locating at Farmington February 1st of this year. He was at Farmington for two years, and then in March of 1863, was commissioned for Warren and Fairview. From this field he reported, October '63 as follows:

"Lord has been pleased to bless the presentation of his truth here to the good of some souls. Twelve persons have been hopefully converted, and it gives me pleasure to add that these persons all continue to give good evidence of a change of heart. Six of them have united with our church. They are all young people from twelve to eighteen years old. In a pecuniary point of view our church may not be benefited by the addition of these youthful Christians,

but in a spiritual point of view they have been greatly strengthened. They are ready to every good work. They are always willing to testify for Christ in the prayer meeting, and among their old associates they are not ashamed to acknowledge Christ, and to commend him to their notice and regard.

The young females of the church have started a prayer meeting, which is very happy in its influence in themselves and many of their associates."

The next report, September '64, gives a true account of the value of one man in one of the little, feeble, struggling, churches of the early time. The report is as follows:

"I am compelled to communicate intelligence which fills all our hearts with sadness. Our little church has been bereft of its deacon, and of its most prominent supporter. Deacon Eli Millard departed this life, on the 13th of March, last. He was born in Belchertown, Mass. From this place, he was taken by friends, who had charge of him in his childhood and youth, to Manchester, Connecticut. Here he united with the Congregational Church, in 1833, and continued a consistent member of it until he came out West in 1838. Having found a home for himself on the western prairies, he returned to the East in pursuit of a companion to share with him the labors and trials of a western life. There being no church of their own persuasion in the community where they lived he and his wife identified themselves with the Congregational church at Farmington, Van Buren county, of which Rev. Henry Adams is the pastor--which church was organized in 1840. They continued in fellowship with this

church ten years.

Deacon M. and his wife were quick to feel for those around them. On looking over the community in which they lived they saw a large number who needed the privilege of the Gospel, and who, in their opinion, could be brought under its influence. Accordingly, they prevailed upon their pastor to preach to them occasionally. The result of this effort was, the organization of a Congregational church in 1849.

Great credit is due to Brother Millard and his wife, for the continued existence of this church. It has passed the pastoral care of Rev. D. B. Nichols, twenty five members were added to it. But in a brief period it was reduced again to the original number, by removals and other causes. Rev. Mr. Winchel supplied the church for a year or two, and left on account of feeble health. There was much to discourage and dishearten the little band of Christians who struggled hard, to maintain the institutions, of religion here; and some said, the church must go down, there is no help for it. But Deacon Millard said, "No, it must not go down. If influence and effort, in dependence upon God, will keep it alive, I am determined that it shall not go down." He suited the action to the word; and this little church still lives and is in a more prosperous condition today, than it has been for many years previous.

Deacon Millard loved Congregationalism. He loved, indeed, to hear ministers of other denominations preach, but he loved his own church polity the best; and what he had to give, must go in that direction. An effort was made under

Brother Deacon's labors (New England Presbyterian) to change the government of the church to the Presbyterian form. Brother M. would not hear a word to that effect. He was a non-resistorist, and he was perfectly satisfied with his own church polity. For several years, he was the only contributor for the support of the Gospel here. The burden seemed to fall upon him alone. He often felt, that others ought to help him in this matter. It was a Christian duty, which was due their Divine Savior. But what he did, was done with cheerfulness; and for the sake of the cause which lay nearest his heart, he gave from \$25 to \$50 a year for the support of the Gospel.

In his death, not only the family, but the church and the community have sustained a great loss. We miss him in the prayer meeting. He was always there, unless sickness or some other unforeseen event kept him away; and he was always ready to do his duty at these meetings. He never refused. We miss him in the sanctuary. We could always tell when Deacon M. was fed with the spiritual food there imparted; his very countenance showed it. We miss him in his family, where we were always met with words of good cheer. He was accustomed to look on the bright side of things; and in this respect, was of great service to his pastor as well as others. He is missed by all the large circle of his acquaintance. But our loss is his unspeakable gain.

From being an humble and devoted servant of God on earth he has gone, we can not doubt, to be a king and a priest unto God and to reign with him for ever and ever.

He has exchanged his life of usefulness and happiness here,
for a life of glory, honor, and immortality here.

"Servant of God, well done!
Rest from thy loved society,
The battle fought, the victory won,
Enter thy Master's joy."

It has been said by some, that the decease of Deacon
Millard will be a death blow to this little church. The
present indications are, however, that such predictions will
prove false. Where the Spirit of God is, there can be no
gratified. There is more interest in our meetings and
Sabbath school than in any previous year. Our Sabbath
school has an average of forty, and the attendance is more
uniform than last year. The same is the congregation. Our
prayer meeting numbers from twenty five to forty. We have
never had less than twenty. There is, too, an unusual de-
gree of seriousness. The subscriptions also, have increased;
and sixty or seventy dollars more than last year have been
raised. Most of our members are young, but they are active
Christians and will at no distant day, add much strength
to the church. They are always ready for every good work."

In 1866 Mr. Mitchell returned to Illinois, and in June
of this year was commissioned for Wythe, Bowensberg, and
West Point.

In 1869 he moved to Kansas, and was commissioned for
West Moreland, and Diamond Springs. From this year 1869
to 1884 he was in this section of Kansas, having in his
parish at different times Viola, New Windsor, Elm Creek,
Spring Creek, etc. etc., He retired in 1884, but continued
to reside at Diamond Springs until 1889.

After that his residence was at Blue Heron. Here he died May 24, 1880, aged 72 years, 3 months, and 13 days.

A good, faithful, cheerful soul, was this man Levi Mitchell. He was with us in Iowa only five years. The Warren church long ago became extinct, but the other churches, Farmington and Allen which he served, continue to this day, and his life and labors went into the making of these churches.

Alpheus Graves,

ALPHEUS GRAVES.

Alpheus Graves, son of Alphius and Gracia (Rowe) Graves was born in Sunderland, Mass., March 15, 1821. His father died when he was less than the year of age. His home for the most part, until he was twelve, was with his grandmother. His mother was then married again, and he lived with her. Their home was on a farm in the work of which he had a full share. He united with the Congregational church at Sunderland at the age of sixteen. He attended school at Westfield and Hadley Academies; spent one year at Union College; and graduated from the Hartford Theological Seminary in 1841. November 1st of this year he was married to Miss Fanny Goodell of Lyndon, Vermont. He was ordained at Halifax, Vermont, November 10, 1841, and the same day he was commissioned for this field by the Home Missionary Society. He was pastor here in this his first field for about ten years, being dismissed by council April 8, 1851.

He had a second parish in the East. He was installed at Heath, Massachusetts, June 18, 1851; and was dismissed in April of 1853.

His next pastorate was in Iowa, beginning, under commission of the American Home Missionary Society, at York and Colesburg, November 7, 1854.

In 1855 he was commissioned for York, Edes Grove and Greeley. In 1859 he had taken on Strawberry Point, with

Mr. Graves served in this Edgewood field, which went by the various names of York and Menkee Settlement, for about

eight years. He then made a good long move over into Hardin County, where he was commissioned for Iowa Falls, Illinois, July 1, 1863. In his first year at Iowa Falls he secured a site for a new house of worship. In 1865 he reports a meeting house in process of erection at Iowa Falls. In 1866 the record is "increased interest; meeting house building a meeting house at Iowa Falls; one young man preparing for the ministry."

In 1867, the record is "increased interest; meeting house building a meeting house at Iowa Falls; one young man preparing for the ministry."

Under his leadership, January 23, 1868, the church at Eldora was organized.

November 1, 1868, he resigned at Iowa Falls, and the record for his first year at Eldora.

February 1, 1869 he was commissioned for Dunleith, Illinois--just across the river from Dubuque; but May 13th of the same year he was commissioned for Eldora, Iowa. The record for his first year at Eldora is "increased interest; meeting house building a meeting house; one young man preparing for the ministry." In 1870 the record is "increased interest; meeting house building a meeting house; one young man preparing for the ministry." The record for 1871 is "increased interest; meeting house building a meeting house; one young man preparing for the ministry." October 15th 1871". October 21st of this year, he was commissioned for Eldora.

October of 1873 finds him back in one corner of his old Hardin County field, located at Eldora; and the Home Missionary record for the year is: "Preparing to build". His Eldora pastorate however was very brief. He was here only one year. From Eldora he went up into Minnesota, and

October 1, 1871, was appointed for Glendon and was there, until the summer of 1873. He occupied this time for three years.

November 10, 1874, was appointed to Glendon (Minnesota) and his record is "Self-sustaining; young man preparing for the ministry; house repaired." The record for 1875 is "Self-sustaining; young man preparing for the ministry." The record for 1876 is the one word, "Left".

He left for the work, 1876, his record for 1877 is "Self-sustaining; young man preparing for the ministry; house repaired." The record for 1878 is "Self-sustaining; young man preparing for the ministry; house repaired." The record for 1879 is "Self-sustaining; young man preparing for the ministry; house repaired." The record for 1880 is "Self-sustaining; young man preparing for the ministry; house repaired." The record for 1881 is "Self-sustaining; young man preparing for the ministry; house repaired."

Mr. Graves was at Big Rock for three years.

Having at this time in 1884 almost reached his three score years and ten he retired. In his retirement he lived with his children in Glencoe, Minnesota, Nashua, Iowa, Cedar Rapids, Iowa, and finally, Minneapolis, Minnesota.

He died at Memphis, of pneumonia, February 9, 1894, aged 78 years, 10 months and 24 days.

I can speak of Mr. Graves somewhat from personal knowledge. I met him often while he was pastor at Bradford. We were in the same Association. I preached for him in the "little brown church in the vale." Of course we were together in meetings of the Association. I remember to have visited him and his good wife in their retirement at Glendon.

The foregoing records show that he was a Home Missionary in the strict technical sense, nearly all his working days. He was a Home Missionary at Halifax, Vermont, Heath,

Massachusetts, Edgewood, Strawberry Point, Colesburg, Iowa
Julesburg, Allen, Ellis, Nebraska, Des Moines, Iowa;
Lincoln, Nebraska and Chicago, Illinois.

His home missionary service began at Union, September
10, 1841; it closed at Big Rock September 15, 1882, a period
of forty one years. For two years before he served at
Big Rock as a self supporting church, making forty four
years of actual service in the Gospel ministry.

He was a man of great refinement; a perfect gentleman;
courteous, kind obliging, gracious. He was quiet, unassum-
ing, always sought a lowly place. He did not know how to
advertise. He was a Home Missionary for forty two years;
that means one hundred sixty eight quarterly reports; but
not one of them was published in the Home Missionary. He did
not know how to report for publication. The only reports
of his home missionary work were side notes connected with
his sermons.

It will be noticed that several of these notes report
"a young man preparing for the ministry". He appointed
numerous successors. He was a predecessor now in the ministry,
in the person of a grandson, Arthur G. Graves, now pastor
of our church at Des Moines.

Mrs. Graves survived her husband thirteen years. She
passed away in the eighty ninth year of her age. They
were two of a sort. They rest from their labors, and
their works follow them. Iowa owes them both a debt of
gratitude and love.

Twenty-seventh Street,

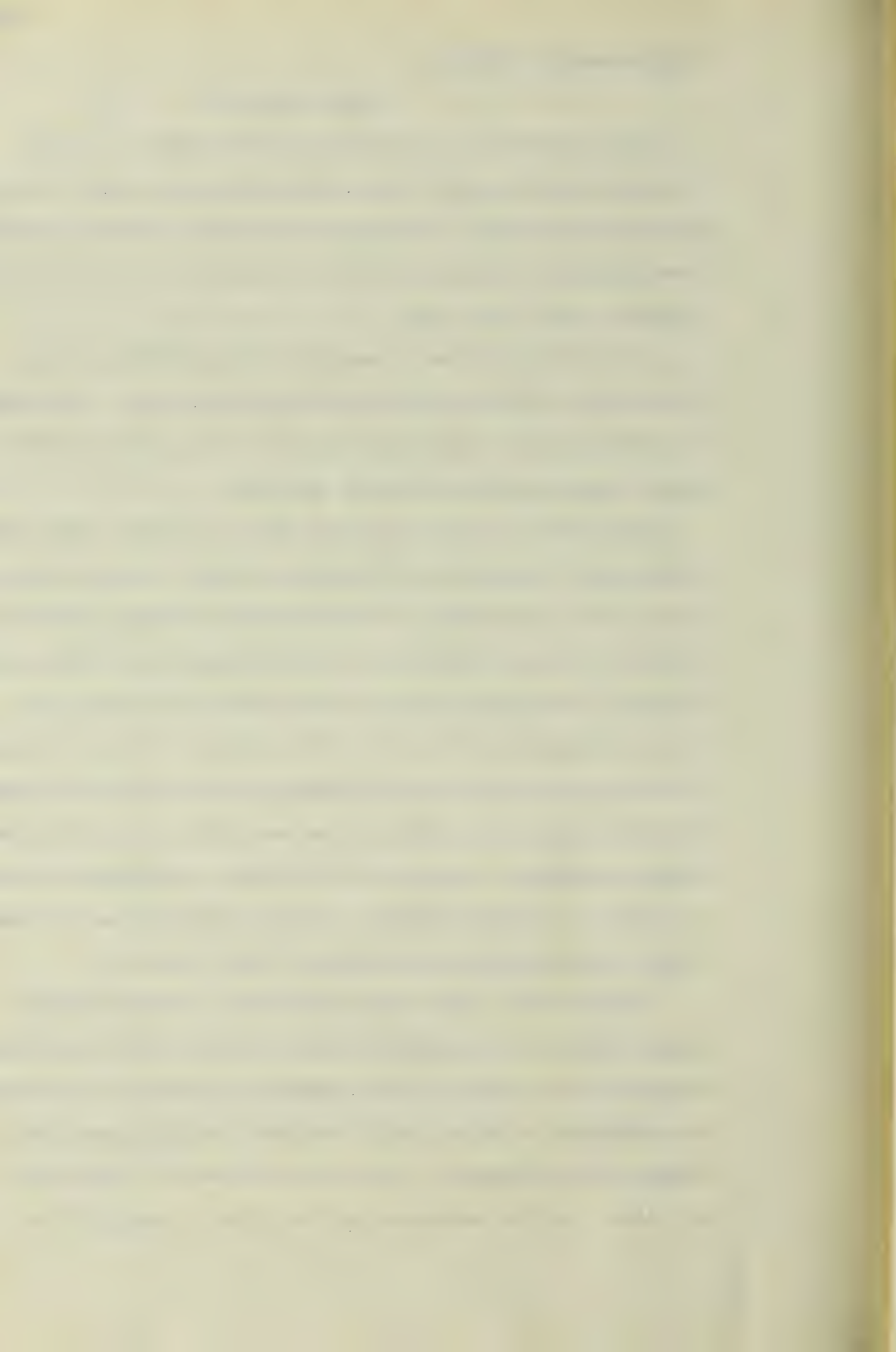
NEW YORK.

Simon Barrows, son of William and Asenath (Osborn) Barrows, was born in Munson, Massachusetts, April 28, 1811. He attended Harvard, Cambridge, and graduated from Dartmouth in 1842, and spent a year in Union Theological Seminary, New York City.

In 1845-'46 he was a teacher at New Bedford, Mass. From '46 to '51 he taught at New Bedford, Mass. In 1851 he was pastor of the Unitarian Church at Andover, Mass. and was a resident licentiate at Andover.

December 5, 1854 he came to Iowa. He came first to Davenport, tho not to be a pastor there. In the Minutes he is listed as "Agent of the American Foreign and Christian Union." He was pastor of the Unitarian Church at Davenport, Iowa, and supplied the church more or less during that year, tho he is not counted in the list of the pastors of that church. From 1857 to '62 he was at Greenfield and Holloway, Mass. without charge. In 1862-'64 he was principal of the Des Moines Academy. In the year 1864-'65 he was Superintendent of Schools at Des Moines, Iowa. In 1865-'66 he was the first principal of the Des Moines High School.

Next we find him a Home Missionary down at Quincy in Adams County, his commission dated July 7, 1867. In 1868 he had for his field Quincy, Corning, Boham's, and Hock's. He continued in this field from 1867 to 1870, and then passed on to Nebraska, making that state his home and field of labor for the remainder of his life. From 1870 to '74



he was at Keokuk, Iowa. From 1874 to '78 he was at Oskaloosa and Verland. From 1878 to '82 he was at Madison and Ulysses.

From 1882 to the end of his life, his home was, without change, at Berlin. Here he was trustee of the College and Curator of the Cabinet.

He was twice married--First, December 29, 1846 to Caroline Twitchell of Keene, New Hampshire, who died Dec. 10, 1852; and January 1, 1861 to Emily Lucy Barrows of Springfield, Illinois.

He died of paralysis January 12, 1890, aged 78 years, 8 months and 14 days. Mr. Barrows belongs more to Nebraska than to Iowa, tho he was here for sixteen years. Only four of these years was he engaged in missionary service, technically speaking, tho no doubt his teaching and his superintendence of the American and Foreign Christian Union, were missionary work.

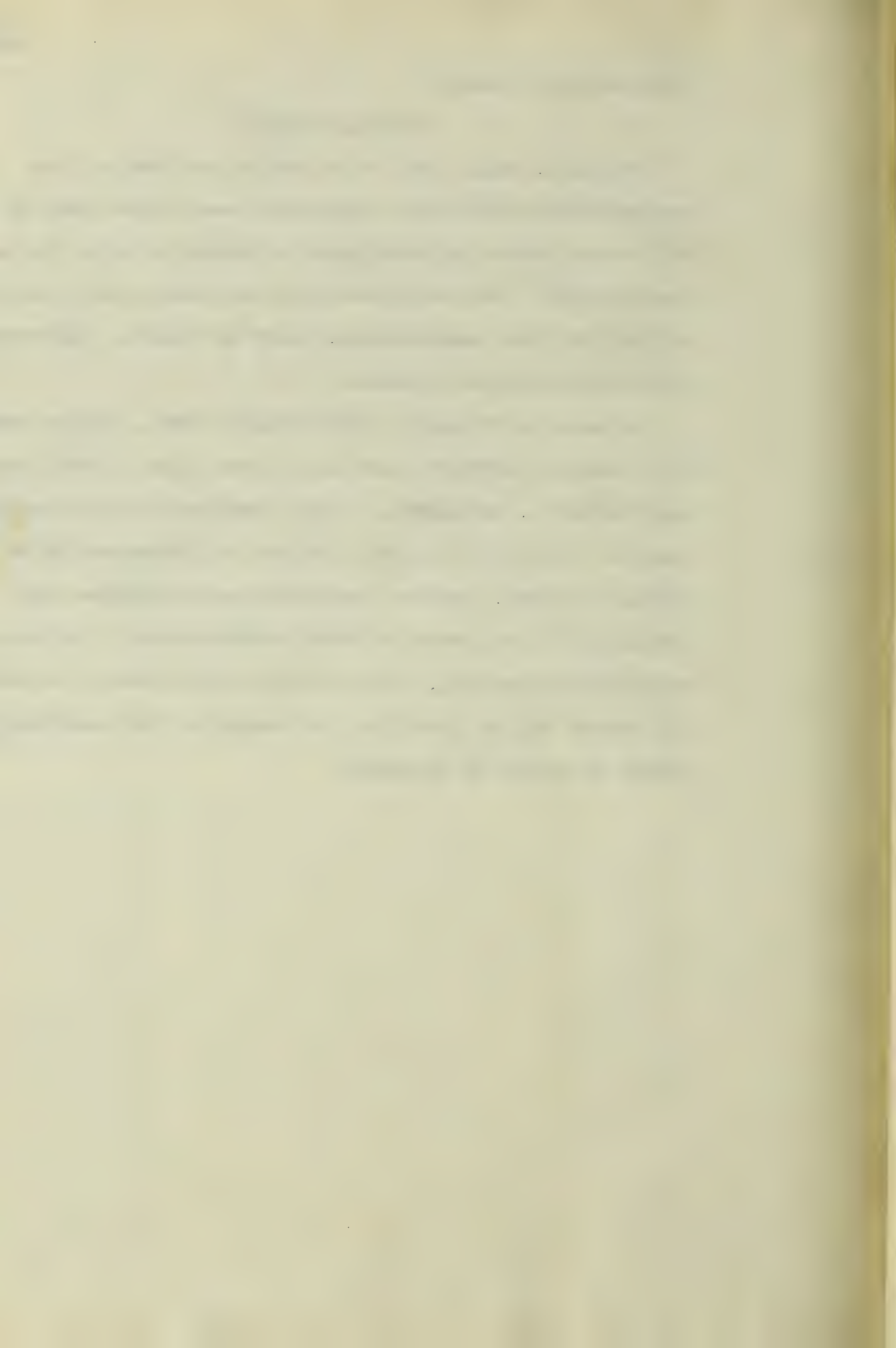
He was here in the West for thirty six years doing well his part in laying the foundations of our Christian institutions in this part of the country.

Thirty-eighth Street,

THIRD SOCIETY.

Julius A. Reed lists this man as the last of the Congregational ministers coming to Iowa in the year of 1854. But he was not a Congregational minister at all. He was a Presbyterian. He never came into fellowship with us by uniting with our association, state or local. His name is not found in our minutes.

He came to Grinnell in the fall of 1854. He is reported by the old settlers here as at that time a young man, well educated, brilliant, a good preacher, but in poor health. He took an active part in the organization of the Grinnell church, and for the first year took his turn in preaching to the people without remuneration. He then returned to the East, out of which he had come. No doubt his record may be found in the annals of the Presbyterian church of which he belonged.



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Douglass, Truman O.

Builders of a commonwealth

